

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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## NOTES BY THE WAY.

We were accustomed in earlier days to observe in psychical literature accounts of experiences which we noted could be explained without reference to supernatural phenomena at all. They appeared side by side with accounts of perfectly genuine and well-authenticated examples of spirit power, and, as a consequence, impaired the value of the real cases. Spiritualists have learned a good deal during the last thirty years; the standard of evidence is higher, and critical judgment has increased. We have to-day more of the spirit which will test everything to the utmost, fearless of consequences. Of course, we run the risk of rejecting instances which may be perfectly authentic, for want of sufficient evidence, or perhaps because of our prepossessions, but we would rather face this possibility than weaken our case by accepting as evidence things which, on further investigation, may turn out to be perfectly explicable by purely natural causes. Years ago a lawyer correspondent gave us as an instance of spirit power a case in which the top of a tumbler in his sideboard had been neatly cut off. The top originally had a jagged edge, and it seemed as though the feat had been performed by a friendly spirit to save him from cutting his mouth! But we had seen the same thing in our own room, and learned that it was merely the result of a sudden change of temperature during frost. And when we heard of other instances of the same kind, we saw that no psychic theory was needed. To add such things to a record of genuine supernormal phenomena would be to destroy the value of the whole record in the eyes of the ordinary critic.

\* \* \*

We were led to the above remarks by the receipt of a letter from a North London correspondent, a lady, who sends us a statement, signed and witnessed, to the following effect (the event is described as happening on a recent Saturday afternoon):—

I went into the kitchen where a charwoman was preparing to go home, when we both heard a canary singing on the top of the dresser. The bird trilled beautifully for about two minutes. We looked everywhere to find it, but could see nothing. This is a big house, divided into four self-contained flats, and none of the occupants keeps a bird. When afterwards we opened the kitchen door leading on to a verandah, facing the garden, everything was still and dark.

We see nothing specially "psychic" in this account, as it stands. There is no sequel to it, and it leads nowhere. But we do know that a similar phenomenon came under our own personal investigation some years ago, when it transpired that the supposed "bird" was nothing but what is popularly known as a "singing mouse." (We learn, by the way, that as a result of disease a mouse will chirp or whistle in a way that sug-

gests the presence of a bird). We are not denying that in the case either of the glass or the "canary" there was some supernormal cause, but only that there is no evidence of it, and that in all these cases we must adopt the explanation that lies nearest to hand.

\* \* \*

"The Londoner," in the "Evening News," was drily humorous lately at the expense of the astrologers and their almanack prophecies. He is amused at the predictions of snowstorms in February, and similar cheap vaticinations which any body could compass. And he adds that in looking for prophecies in a penny almanack we are asking too much for a penny. "Nostradamus foretold the Fire of London, and Tycho Brahe prophesied the life and victories of Gustavus Adolphus. But not for a penny." "All the good prophecies," says "The Londoner," "were made when the astrologers lived at Court, and earned an honest wage." But, of course, prophecy is not an exact science, as it might be if there were fixed fate, and everything was foreordained. But we have a good opportunity now of checking the astrologers. For we are promised terrible things on either the 10th or the 17th. The accounts vary, but on the 17th, we understand, there are to be great catastrophes in the way of earthquakes, tidal waves, and other physical disturbances. It will be worth watching events, for only thus can we check the astrologer on the public side of affairs. In his private dealings he is reported to accomplish surprising results—we have seen some of them. But if he could give a public demonstration the results would bring conviction to the minds of many sceptics.

## POLTERGEIST PRANKS IN THE MENTAL REALM.

"Evidences of Spiritualism," by the hands of Mr., Mrs. and Miss Boyce (Kegan Paul and Co., 2/6), is a book which will do more to convince of the dangers of casual and unregulated automatism than all the denunciations of divines. No verdict can be attempted without much more information than is contained between its covers. The true names of the circle being given is in favour of its authenticity. But—

(1) Its conception of "God" is in line with the most literal Calvinistic anthropomorphism;

(2) It declares in one of its "messages" an eternal "hell";

(3) It gives us the jargon of mediæval "black magic" with cabalistic words, "Haalma," "Peeke," "Grooso," "Kieke," &c., as means of controlling "black," "white," and "grey" spirits. We might be assisting at the songs of the witches in "Macbeth." Certainly this kind of thing justifies the oft-repeated quotation: "That way madness lies." It certainly does.

The book ignores the real protection against unknown dangers which is given by the sincerely scientific temper on the one hand or the prayer of love and trust on the other. If we assume the accounts of the phenomena to be genuine, they would seem to be the pranks of poltergeists in the realm of mind—a much more dangerous thing than the "hauntings" of the Cheriton dug-out. These things, if true, emphasise the counsel given from the other side, that whenever any communications at issue with good sense come through, communication should instantly be closed.

V. C. DESERTIS.

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## THE LIFE BEYOND: ITS HIGHER ASPECTS.

As SEEN BY PSYCHIC SCIENCE.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

The above subject was dealt with in a thoughtful and closely reasoned address by Dr. Ellis T. Powell, given on Thursday, the 20th ult., at a well-attended meeting of members and friends of the London Spiritualist Alliance, in the hall at 6, Queen-square. Mr. H. Withall, acting president of the Alliance, occupied the chair.

In opening the proceedings, the Chairman expressed the pleasure it gave him to be on the same platform with a man who, with Sir A. Conan Doyle, had been engaged in such earnest and successful propaganda work in the country, addressing audiences of two and three thousand. At the commencement of that Society Mr. Stainton Moses and a few others were much averse to propagandism, holding that till people were ready to receive truth it was folly to try to impress them, and that the only sensible plan was to be ready to give opportunities for research to any who cared sufficiently to come and inquire, but not to go out to them. But in the last forty years things had changed. The strain of the war had made people much more eager, and the time had come when a certain amount of propagandism was a good thing, especially when it was conducted in the way it had been by Sir Arthur Conan Doyle and Dr. Powell. As a result people had come to the Alliance rooms for further information.

Dr. Powell said he saw no reason why he should not base his remarks upon a text. For that purpose he would take Psalm 27, verse 4, "One thing have I desired of the Lord, which I will require, that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord and to enquire in his Temple." This word "enquire" in the original had the sense of splitting, breaking up, or opening for the purpose of examining the contents of a thing. One of its derivatives was used with regard to ploughing, or breaking up the ground, and another with reference to the dawn—that was to say, the breaking open of the sky by the rays of the sun. The whole suggestion was that the religious environment of the Temple should generate an aspiration after enquiry and investigation. If it did that in the days of the Psalmist, how very much more was it likely to have a correspondingly stimulating influence in a period when there was so much more to enquire about.

### A VINDICATION OF PSYCHIC INQUIRY.

One of the reproaches made against them at the Church Congress was that they did not grapple with the higher philosophical aspects of the Life Beyond. They were told that their psychic science opened up a mean and unworthy prospect of that Life. A detailed reply would of necessity cover the entire field of psychic research, but he would just take one section of the subject and endeavour to thresh it out, if they would be satisfied to follow for a few minutes in a kind of intellectual tussle. They had every justification for this kind of thing. Higher religious thought itself was no longer satisfied with the old idea that God created the world by the utterance of a word. Metaphysical science, as accepted by some of the leading Christian thinkers, taught them that God thought the universe, and that the power of His thought called it into being, and sustained it in existence, so that every sentient creature was in immediate relationship with the Creator. They themselves, of course, could think of something not yet in existence, such as a house, a piece of furniture, or a garment, but their mere thought did not bring it into being. They had to get to work to construct it. If such advanced theories of existence were discussed and accepted (provisionally, of course) by authoritative exponents of Christianity, no justification was needed for some similar attempt to think out their own principles on a rather elevated plane, and he proposed to attempt it. He desired to acknowledge his obligation, at the start, to Isaac Taylor's "Physical Theory of Another Life" for some of the arguments he would employ.

Let them take the ground common to themselves and the Church Congress, viz., just the one fact that human personality survived bodily death. They would just take that for granted, and on that solitary postulate they would ascertain what sort of fabric could be built up. Now, survival was the permanence of conscious identity after the process which we called death. It must involve consciousness or it was not survival, and it must involve memory or there was no continuous identity. Occasionally we heard of cases of what was called "lapse of memory." An individual was found wandering about the streets, unable to give any account of himself. He did not know who he was nor where he came from. Sometimes all enquiries failed to determine his identity, and he started life entirely afresh under a new name given him for the purpose. Such a man's past was entirely blotted out as far as this life was concerned. There was no survival of the old personality, as there must be, on the other hand, where the personality was to remain essentially unchanged and untouched by the transformation which we called death. Certainly that persistence of identity did not depend upon the physical body. With death

the body dropped away, and there had been instances where the body had been enfeebled and paralysed so that practically none of its functions remained operative, while at the same time the memory and intellect had been as brilliant as ever. We might confidently affirm, therefore, that survival, if it meant anything at all, must mean the permanence of conscious personal identity. In other words, it meant the knowledge on the other side of the grave that I am I, the same I that passed through the terrestrial experiences which have made up the sum of my personality, and which I can recollect as constituents thereof.

Now, if that be so, continued the speaker, this consciousness must exist *somewhere*. It must be localised. It is a contradiction of terms to speak of the existence of a consciousness which is nowhere. That which is nowhere is non-existent. And yet, if the consciousness be localised, then there must be an ability, on the part of this surviving entity, to conceive itself as being where it is and to conceive other objects of perception as being elsewhere. That is to say, any surviving consciousness will be able to affirm that I am I, and I am *here*, while other phenomena of some kind or another are *there*. It has been the immemorial belief of mankind that the Divine consciousness is omnipresent, so that the minutest happening in any part of the universe instantly falls within its cognisance. But of the human consciousness (at all events on the plane immediately contiguous to our own) we must believe that it is of less scope than the Divine. That is to say, it is conscious within a limited range. This range may vary with the power of the consciousness itself in precisely the same way as a powerful and scientifically trained intellect can take a vaster survey than is possible to the brain of a ploughman. That question of range of consciousness is a topic upon which I desire to lay stress, and I shall come back to it later on because on this occasion it is the main point of my argument, but just now let us go one stage further and see where we arrive.

### PERSONAL SURVIVAL: WHAT IT IMPLIES.

Therefore, survival, we may say, Dr. Powell continued, is a consciousness of continued personal identity subsisting in a localised centre, from which the personality can look out upon the universe in which it resides. The universe, as discerned by a personality thus conditioned, may be a very different thing from the universe which our five senses contemplate. The perception of which we are capable with five senses may be infinitely broadened and deepened if, on another plane, the personality is endowed with fifty senses, all of them of a character and scope beyond our comprehension. You will see in a minute how important this consideration is. But if consciousness thus persists in a localised centre, aware of its own continued identity, its memory, and its own relationship with the environment, then the conscious centre itself must have an existence. There must be some species of nucleus in which the consciousness resides. We know that the physical body perishes at death, and is ultimately dissolved into its constituent physical elements, but we postulate consciousness as remaining and persisting. Yet how can it remain and persist unless it has an existence apart from, and differentiated from, its environment? In plain words, the consciousness must be embodied in something, whatever that something may be. We cannot imagine it diffused throughout the whole of the universe and specifically present at no given point. And yet, as soon as we postulate the embodiment of the consciousness in a nucleus of some kind we have to contemplate the existence of a psychic body in which this embodiment takes place and continues. Doubtless it is, in some senses, very different indeed from the physical body. In the sphere of psychic research we are gradually, as I believe, becoming acquainted with its real character, but that is too large a subject for me to open up now. I want to revert to an earlier stage, and to analyse the rather remarkable conclusions to which the argument will conduct us.

(To be continued.)

THE INTERNATIONAL HOME CIRCLE FEDERATION.—Mr. T. Blyton secretary of the above, writes that the Executive Committee are anxious to get into touch with mediums, professional and non-professional, in London and the United Kingdom, who desire to help or work in association with the Federation. The object is to compile a register as complete as possible of mediums throughout the country, who could be put into communication with enquirers needing help in the formation of Home Circles or otherwise. Prospectus with other information can be had on application to Mr. Blyton, at 10, Babington-road, London, N.W.4.

SAVE THE CHILDREN FUND.—Lord Weardale, as chairman of the Committee, is to preside at a meeting to be held on Monday next, the 8th inst., at 8 p.m., at the Queen's Hall, in aid of the Save the Children's Fund, whose object is to help children throughout the famine areas. There are thousands of children dying from hunger, or the diseases due to hunger, and whose health is being permanently ruined. All the Churches are assisting in the appeal issued by the Archbishop of Canterbury, and it is hoped will offer prayers and take collections on December 23rd—Holy Innocents' Day. The speakers will include Mr. T. P. O'Connor, M.P., Mr. Ben Spoor, M.P., Mr. Israel Zangwill, Dr. Hector Munro, and Miss Lind-af-Hageby. Tickets may be obtained from the secretary of the Fund, 7, St. James's Terrace, N.W.8.

## SIR WALTER SCOTT AND THE "SUPERNATURAL."

In his editorial notes to the Border Edition of the "Waverley Novels" Mr. Andrew Lang—himself a wanderer and thinker on the confines of things—remarks on Scott's attitude towards the "supernatural." Readers of Scott will remember most of the cases in which "the great magician" makes use of the abnormal and "supernatural," whether in the novels or the poems; but these, after all, are fiction, though doubtless based on facts revealed by Sir Walter's own multifarious reading, or on what he had heard of the innumerable mystery stories of his native land. Like all great writers Scott does not hesitate to avail himself of the supernatural and to accord it the prominent place in his work, his "imitation of life," which it actually occupies in our human existence; but the reader easily perceives that a very shrewd, practical, common-sense mind is behind the artist. It is not uninteresting then to turn to Sir Walter's own attitude and to his own experience, and this it is on which Mr. Lang makes comment in one of his notes to the novel "Waverley."

We must not forget, of course, that in Scott's day the whole vast subject of the abnormal was, of necessity, viewed very differently, and approached much more timidly and reluctantly than it is to-day. The "medium" as such was unknown. Whatever happened in the so-called supernatural, or outside the normal, just happened. There was no such thing as deliberate experiment, beyond, perhaps, the daring challenge of a haunted room, or such-like. Probably the incidents which were most striking were never revealed to any but the most intimate friends. The recipients of supernatural favours were either too awed or too frightened to talk about them; and in such circumstances the rarity of the phenomena precluded anything like proof that they really happened. There was thus every opportunity for profound scepticism, and the eighteenth century was a sceptical age. It took courage to avow belief in such things, or even to display interest in them; though this last infirmity of little minds could not and did not affect Scott.

Lang mentions one of the two occasions on which Scott admitted that he felt "eerie"; when he visited the famous secret chamber at Glamis, though he gives no hint of any "horror" there; a fact which induces Lang to surmise that this is a modern accretion later than Scott's day. He does not mention the other occasion. Possibly it was the ghost seen by Scott at Ashiestiel, on the Tweed:—

"Sir Walter said: 'Very many persons have either seen a ghost or something very like one; and I am myself among the number.' He added, 'The good stories are sadly devoid of evidence,—the stupid ones only are authentic.' Lang goes on: 'The ghost was merely a figure in dark brown with a long staff, which alternately appeared, and, when approached, disappeared on the green open hillside near Ashiestiel. Scott rode within a few yards; it vanished; he returned, saw it again, and again it vanished instantaneously. 'I must candidly confess' (says Scott) 'I had now got enough of the phantasmagoria; and whether it were from a love of home, or a participation in my dislike of this very stupid ghost, Finella (his mare) did her best to run away. I will not deny that I felt somewhat uncomfortable.'"

To anticipate the ever-ready pseudo-scientist, it may be added that the "natural explanation" which will at once occur to him is here of no avail. "The state of the atmosphere and outline of the scenery supplied no explanation."

Another incident, a very striking one, is quoted from Lockhart, when Scott "thought he beheld the dead Byron at Abbotsford. He certainly did not care for trifling on that topic."

Yet another was the very curious one of the "poltergeist" disturbances, also related in Lockhart:—"The nocturnal disturbances at Abbotsford which roused Scott, as nearly as could be ascertained, at the very hour when Mr. Bullock, who superintended the furnishing, died in London, produced no eerie feeling. But the event made a much stronger impression on his mind than he cared to confess in alluding to the matter. 'I protest to you' (writes Scott to Terry, the actor), 'the noise resembled half-a-dozen men hard at work putting up boards and furniture; and nothing can be more certain than that there was nobody on the premises at the time.' With a few additional touches [surely, none is needed!] the story would figure in Glanville or Aubrey's collection."

"Scott got as much interest and pleasure out of the 'supernatural' as it could safely yield him; but he had a fair dose of scepticism. 'Tom Erskine was positively mad. I have heard him tell a cock-and-bull story of having seen the ghost of his father's servant, John Burnet, with as much gravity as if he believed every word he was saying.' This was the story related by Lord Erskine which is quoted in Dale Owen's 'Debatable Land.' Lord Erskine certainly believed it. 'Lord Erskine (according to Lady Morgan) told her that he saw the ghost of his father's servant who came on a matter of business, about a debt owed to him.' It may occur to the reader that there is some resemblance here to Scott's own 'Wandering Willie's Tale.'"

Of still greater interest, if that be possible, than Scott's own experiences is the very beautiful and touching story, quoted by Lang from a note in the edition of the Journal,

concerning Scott's very old friend Skene of Rubislaw. It happened in 1864, thirty-two years after Scott's own death. "One evening his daughter found him (Mr. Skene) with a look of inexpressible delight on his face, when he said to her, 'I have had such a great pleasure! Scott has been here—he came from a long distance to see me; he has been sitting with me at the fireside talking over our happy recollections of the past.' Two or three days later, Mr. Skene died, in his ninetieth year."

Probably most readers will agree with Andrew Lang when he thinks the remarks of Mr. Adolphus on this subject, quoted by Lockhart, give, as likely as not, the correct verdict of Scott's attitude:—

"On the subjects commonly designated as 'the marvellous,' his mind was susceptible, and it was delicate. He loved to handle them in his own manner and at his own season; not to be pressed with them, or brought to anything like a test of belief or disbelief respecting them. There is, perhaps, in most minds a point more or less advanced, at which incredulity on these subjects may be found to waver. Sir Walter Scott, as it seemed to me, never cared to ascertain very precisely where this point lay in his own mental constitution."

That is true reasoning; and one may surmise that Scott's "incredulity" was readily dislodged by facts, wherever these were obtainable. His own experience gave it pause. It is left for the lesser lights, the glow-worm fictionists of to-day, to scoff at the "supernatural." The great know better. C.

## "PHYSICAL AND PSYCHICAL EFFECTS OF ALTITUDE."

At the Royal Society of Arts, recently, Dr. C. Atkin Swan, F.R.C.P.—a good medical friend of many air pilots—lectured to the Royal Aeronautical Society to an audience chiefly composed of "birdmen," on the above subject. Dr. Swan has made a study of this matter for twenty years, beginning with the effect of mountain climbing, and in later years has practically tested his theories by means of aviation.

Physically, the resultant distressing effects were as different in individuals as attacks of *mal-de-mer*, and in a very large number of cases could be traced to gastric and intestinal disorder. Moral—eat little before high-flying. But the mental attitude was also responsible for a good deal. Moral again—be happy and free from worry before attempting aviation at heights from 12,000 to 18,000 feet.

The marvellous exhilaration experienced so frequently at great heights, which would have been of intense interest to psychic students if dealt with, was only briefly touched upon, and was attributed to some unexplained influence playing upon the higher nerve-centres. It is well known to psychics, that in cases of deep meditation or in semi-trance, when a sensitive is using his higher thought centres, a similar feeling of delightful exhilaration is frequent,—the "ecstasy" of the saints and mystics. On the physical plane it is closely allied to sex-emotion, and the importance and danger of transmutation of this creative force should be more clearly understood by psychic students.

Is the explanation of this exhilaration, produced in such seemingly totally different ways as high flying physically and deep searching mentally, that, in the higher altitudes, the rarefied physical atmosphere makes a partial release of the soul or spirit body possible, and some of its faculties begin to be exercised? Murky, lower air, and commonplace crowded everyday thought are then analogous, and the larger, serener thought a most desirable possession. Perhaps some scientific reader interested both in psychic science and in aviation can further elucidate the matter. B.

THE death is announced of Mr. Edwin Dottridge, J.P., of Hampstead, who passed away on the 25th ult., at Bourne-mouth, at the age of seventy-four. He was an old reader and friend of LIGHT, and a member of the London Spiritualist Alliance.

REAL AND SIMULATED PHENOMENA.—In a letter in the "Star" of the 26th ult., commenting on the general question arising out of the report of the recent exposure of the medium Chambers, the Editor of LIGHT made the following statements: "1. The reality of psychic phenomena is now so well attested by many scientific experiments, ranging from those of Sir William Crookes in the seventies to those now being conducted by Dr. W. J. Crawford, of Belfast, the mechanical engineer to the corporation of that city, as described by him in his recent books on the subject, that the question is now outside the region of serious dispute. 2. It is a commonplace with experienced investigators that a medium with genuine powers will occasionally simulate manifestations. This occurs when his power or faculty fails him, and he is tempted to eke out the real with the counterfeit. The mediumistic faculty is no guarantee of honesty of character, although there are honest mediums with genuine powers, as well as bogus ones with no powers at all. These are facts familiar to all trained investigators of supernormal phenomena. I offer no opinion on them here."

### COUNT MIJATOVITCH ON PSYCHIC RESEARCH.

At our request Count Mijatovitch has furnished us with a *resumé* of his observations at the recent Psychic Dinner held at the Lyceum Club. He began by congratulating the members of the club whose happy idea it was to suggest and organise that brilliant gathering, which he regarded as a noteworthy demonstration of the great interest highly cultured people were now taking in psychic questions. After paying a tribute to the moral courage and perseverance of the men whose experiments and investigations had placed the fact of human survival on a sound scientific basis, the Count turned to his own study of the subject. He said:—

"I cannot, in the time allotted to me, relate to you my many and very remarkable experiences, which convinced me that our individuality continues to live in the world of spirits after the death of the physical body. But as of late a theory has been proposed according to which phenomena witnessed at séances are nothing but the effect of the telepathic influences of the sitters on the medium, I will tell you only of one of my experiences, which disproves that theory.

"In January, 1909, after the death of my wife, I distributed several of her Court-dresses as presents to some of her lady friends. Shortly afterwards I received a letter from a Serbian clergyman of a village in Bosnia, some three thousand miles distant from London, informing me that at a séance held in his house with a peasant-girl medium, the spirit of my wife asked him to write to me in London to tell me that she was very displeased with my distribution of her Court-dresses."

Count Mijatovitch explained that he never thought for a moment that his wife in the spirit world could be displeased with his distribution of her Court-dresses, nor did he know anything about the existence of the peasant-girl medium, who probably had never before heard of such a thing as a Court-dress. Nor did anyone know anything about the distribution of Court-dresses, outside of those few ladies who received them in London. There was, therefore, no possibility of his telepathic influence on the medium, yet he received a distinct message from his wife in the spirit world that she was displeased with his action!

Continuing, he said that he regarded Spiritualism as only one department of Psychic Science. There were many other questions, an earnest study of which would be of great importance for us in this life and world. He referred to the questions of Re-incarnation, the existence or non-existence of Spiritual Guides, and the influence of the Spirit World on life and events in this world.

In connection with the last-named question he mentioned that some time before the Great War he received a communication from a highly psychic lady in Belgrade, that she had learned from the Spirit World that it had been "decided there that a great war should take place in Europe, and that Serbia will have to suffer terribly!"

Another great question worthy of persevering investigation was: Is there such a fact as Destiny? Are the events in the lives of individuals, and even of nations, predestined, and could such events be foreseen and foretold? The results of his own studies had convinced him of the reality of Destiny, and the possibility of foreseeing and foretelling future events. He mentioned certain gloomy descriptions of pending events in Europe by the famous French Clairvoyant and Astrologer, Dr. Michel Nostradamus, of the middle of the sixteenth century, and expressed his belief that when once the box of Joanna Southcott had been opened, it would be found that her prophecies agreed in the main with those of Nostradamus. The Count added that a few weeks ago he was deeply impressed by reading in "The Times" the report of its Petrograd correspondent that the desolation and depopulation of the former capital of the Tsars was so great that in many streets the grass is growing, for he recalled that Nostradamus in a prediction printed in 1555 stated that the desolation and depopulation of Europe would be so great that in the streets of the great towns grass would be growing!

**THE HUSB FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the following donation: Mr. C. S. Wakeford (Johannesburg), £1.

**LYCEUM DISTRICTS' COUNCIL.**—Fifteen delegates from the District Councils into which Lyceums affiliated to the Lyceum Union are grouped met for their annual general meeting at Lausanne Hall, Peckham, on Saturday and Sunday, November 22nd and 23rd, when some very important business was transacted. The delegates agreed to the "pooling" of expenses, so that outlying districts might make the more regular attendances; and the opinion was expressed that decisions of the U.D.C. should be binding on all District Councils represented at the meetings. The first section of an Internal Education Scheme, designed to restore Lyceum teaching to the ideals laid down by A. J. Davis, was for next year are: President, Mr. A. T. Connor (London); Secretary, Mr. J. Shuttleworth (N. E. Lancs.), 47, Hey's Lane, Darwen.

### PSYCHIC PHOTOGRAPHY.

The writer of the able article on the above subject on page 376 of the issue of *LIGHT* dated November 22nd raises certain interesting points.

The Crewe mediums, probably more than any other sensitives, have been the means of affording permanent scientific proof of the genuineness of psychic phenomena to thousands. They have been carrying on the good work now for many years in an unostentatious manner, and I am afraid we do not appreciate the presence of these remarkable mediums in our midst, to the extent we ought.

Might I venture to refer to the second five points in the above-mentioned article? I think all will agree that the writer is undoubtedly correct in assuming that the writing reproduced on the photographic plate is proof of an intelligent agency, and that such writings and images do not emanate from the conscious minds of the sitters.

The facts in regard to the three remaining points, however, are not quite so obvious. Whilst the camera, as regards a large number of the results obtained by the Crewe circle, has no doubt been superfluous, there is good evidence to show that this is not always so. In particular, in those photographs where the psychic portion consists of a heavily draped face it is very probable that, in the majority of instances, an image has been produced by the lens of the camera of "something" alongside the sitters. Apart from the evidence afforded by the prints and negatives themselves in this connection, I may say that on one occasion I had a distinct consciousness of this "something" being between my own head and that of my brother, who was sitting with me. Before the exposure was made I asked him to move his head a little to one side to make more room for the psychic face, and the subsequent negative proved that my impression had been correct. Also, I understand that at times the images have been seen clairvoyantly, alongside the sitters, by Mr. Hope and others.

I am afraid it is impossible, at the present juncture, to say definitely whether or not the psychic images on the photographic plate are produced by rays unknown to science. Are we even quite sure that a plate has been exposed through other plates? The sitter is usually informed that a certain plate upon development will reveal some message, but it is possible that that message may be printed on to the plate during the time between which it is removed from the box and inserted in the developer, or even during the early stages of development. Again, the other plates in the box may have been temporarily dematerialised; the psychic positive or negative placed *in situ* and, after printing, the plates re-materialised. Captain Spencer, recently writing in *LIGHT*, referred to a photograph he had obtained showing the psychic negative in position, over an ordinary bromide sheet, whilst he himself, who was holding the bromide sheet, was quite invisible. This, I think, is the most important photograph that has ever been obtained in the history of psychic photography and confirmed several conclusions that had been arrived at by investigators of this subject.

I do not know whether we are altogether justified in claiming that the psychic images impressed on sensitive plates are of the nature of "thought forms" unless they be "thought forms" from the "other side." There is good evidence to show, however, that conscious thought has been photographed. Darget's experiments in this connection being particularly interesting.

I have never come across an instance yet where writing or images have been "precipitated" on to a sensitive plate. The psychic image on the plate is, I think, undoubtedly produced by splitting up the silver salts exactly as does actinic light. Whether the ultra-violet light that we know is employed by our invisible friends it is hard to say. The whole subject is extremely perplexing and fascinating, but well worth careful study.

F. B.

Mr. Charles Clough (of Stoneleigh, Bridge-road, Sutton-in-Craven, Yorks.) writes:—As a proof of the continuity of life, I send you the following account: "Our son, who was in the Army, was taken prisoner by the Germans on the 21st of March, 1918, and died whilst in their hands on July 25th, 1918. He told us through a medium that if we would go to Mr. Hope, at Crewe, and have our photographs taken he would try to show himself with us, so we made arrangements with Mr. Hope, and visited him on August 30th, 1919. After that we went to a Direct Voice séance, and he spoke and told us that he had been with us to Crewe, and was glad that he had got on the plate with us. Subsequently we received the photographs from Crewe, and they really surpassed our expectations. All who see the portrait and who knew him recognise our son at first glance."

**SPIRITUALISTS' NATIONAL LEAGUE OF DEFENCE.**—The secretary of the League, Mr. James Lawrence (387, Shields-road, Newcastle-on-Tyne) writes: "Some misconception seems to have arisen as to nominations for the Executive Committee. Let me repeat that an election of officers is being proceeded with in order to speed up the work. Will those in sympathy please forward to me names to be voted upon, as soon as possible, so that active measures may be taken to meet the growing chorus of attacks upon us." Mr. Lawrence acknowledges a kind contribution of 10/- to the League funds from Mrs. M. Hume, of Newcastle-on-Tyne.

## CONVINCING THE MAGICIANS.

## EVIDENTIAL PHYSICAL PHENOMENA.

We have received the following letter from Mr. William Jeffrey, of 15, India-street, Charing Cross, Glasgow:—

Sir,—I notice in this week's *LIGHT* ("From the Light-house Window"), that Mr. Nevil Maskelyne, of St. George's Hall, recently "disposed of Spiritualism in an address at the Aldwych Club," in which he accounted for the many happenings as "hypnotism," "telepathy," or "self-deception."

At a meeting of the "Magic Circle," held at Anderton's Hotel, Fleet-street, London, on the 4th inst., I had the pleasure of being introduced in person to Mr. Maskelyne, who is president of the above Magic Club, of which I have recently become a member.

Mr. Maskelyne inquired if I were the man from Glasgow who was converting some of the "Magic" members to Spiritualism. I said I was. I inquired of Mr. Maskelyne if he had studied the question of the unseen world and its intelligent powers, to which he replied, saying, "I know all about it, Mr. Jeffrey," and withdrew his presence. I naturally supposed he was speaking from experience, but this can hardly be reconciled with his idea that it is all a question of self-deception.

Some years ago I invited Mr. Nevil Maskelyne's father, Mr. J. N. Maskelyne, to attend some séances with me, to prove to him the reality of the spirit people and their communications to this, our earthly world, or sphere. This, I am sorry to say, was never accepted, but it is well-known that the late Mr. Maskelyne, before he died, admitted that there was something to be said in favour of Spiritualists and their knowledge of the hereafter.

I had the pleasure of demonstrating to fourteen members of the Glasgow Society of Magicians, of which I am president, on the 19th ult., such intelligent unseen powers as to convince them of something they had yet to learn. There were also two other gentlemen present. With three incandescent gas lights full ablaze, the following took place:—

A four-legged mahogany card-table, with a shelf, measuring 19 in. across, and 27 in. high, was in the room. Standing back from this table, I requested four of those present to put their hands on the table, while remaining seated.

After some movements had taken place, I inquired if our spirit friends (using the usual spelling code) were willing to give those present a demonstration of their powers, the answer being Yes. Asking again as to how the spirit people wished the demonstration to take place, the answer came, abundantly and freely, that the four gentlemen who had their hands on the table were to rise to their feet and hold the table firmly down with both hands. I then asked the spirit people if they were ready to proceed, and the answer came back that they were.

I thereupon told the spirit people that they had my sanction and permission to wreck the table into matchwood if they could, as the proof was of more value to my friends than the table was to me.

In less than one minute that table fell like a pack of cards on the floor of my sitting-room, very much to the astonishment of all those who witnessed the proceedings, which can be vouched for if required.

This is not the first time I have been able to bring about such doings. In the spring of this year the spirit people wrecked a small table, in the presence of twelve gentlemen, in their own premises, with their own table in use. The table in this case had a foot drawn off. (Note: The spirit people will not damage anything without first of all receiving the full consent of the owner of such property.)

At one of our Scottish Hydropaths on the River Clyde I have given similar demonstrations to dozens of people, but without destruction of property.

Only last week I commanded a table to push a major of the British Army out of the room, the door of which had been left open, he alone having his hands flat on the table. The major requested me to ask that this should be done again. I told him he would require further help. A Mr. King was asked to assist, and, to the surprise of all, both gentlemen were outside of the room in less time than it takes me to tell it.

In the face of all these happenings and doings, does Mr. Maskelyne put them down as events of "hypnotism," "telepathy," or "self-deception"?

These things are not done in the dark, but in full electric or gas light, and can be brought about with reasonable allowances for suitable conditions and sitters (investigators).

I do not care how sceptical a man may be. I am prepared to accept, or give an open investigation to any party or body of investigators, or scientists, who really wish to prove the continuity of life in this way, and there are many other methods of communicating with the unseen world known to Spiritualists.

Will Mr. Maskelyne be one of the first to set the ball rolling? If so, I shall be pleased to carry out my part of the undertaking, keeping in view the fact that results do not come at all times, and when most desired, but assuredly, sooner or later, proof will be given, to the satisfaction of

all investigators, of what I have stated in the foregoing being facts, call it what you like—Spiritualism, spirit intelligence, or unseen power.—Yours, etc.,

WM. JEFFREY,

President, Glasgow Society of Magicians.

29th Nov., 1919.

\*. Mr. Jeffrey encloses photographs of his sitting-room, the wrecked table, and a group of the members of the Glasgow Society of Magicians.

## THE QUESTION ANSWERED.

"IF A MAN DIE . . . ?"

The greater part of the material contained in "The Eternal Question," by Allen Clarke (J. M. Dent and Sons, 7/6 net) is not new, having been published serially by the writer, a well-known Lancashire journalist, in "The Northern Weekly" in 1901, and first issued in book form in the following year; but this fact will not in the least detract from the interest which the present enlarged edition of the work will have for readers who now for the first time make its acquaintance. It is interesting not alone for the answer it gives to that old, old cry of the human heart, "If a man die shall he live again?" (though through all the drama of varied incident to which we are introduced we are never quite out of hearing of that cry), but because the book is so entirely a human document. Much of it is written up from old diaries, so that we have the most intimate circumstances and vicissitudes of the author's life—its joys and sorrows, tragedies and recompenses, its strange forebodings and their stranger fulfilment—with the thoughts and feelings and speculations to which they gave rise, revived in all their first freshness. We feel almost as if we had been admitted within the walls of his home to share in the interests of which it was the centre. It is such a confidence as no man would give to strangers if he were not impelled by a great, generous purpose—the purpose of conveying comfort to those who, like himself, have suffered sore bereavements.

We read the story of an early love marriage, of the sudden death of the girl wife; of a second marriage in which both the young couple (though they said nothing of it to one another at the time) felt that the spirit of the dead wife was drawing them together; of how subsequently that gentle spirit manifested her continued presence through the living wife's mediumship, constituting herself the tender guardian of the children, and when two of them were themselves transported into the Unseen—one by a sad drowning accident—conveying to the sorrowing parents repeated assurances that their darlings were still alive and happy. Mr. Clarke admits that some of the incidents he narrates would not in themselves have carried conviction. Indeed, he was at first inclined to regard his wife's trances as hallucinations; but gradually the evidences for their genuineness grew, till, supported by psychic experiences of his own, they proved too strong to be resisted. To us the book has been such fascinating reading that we were disinclined to write any word of notice till we had quite completed its perusal. Sir Arthur Conan Doyle contributes an appreciative foreword.

"VERSES TO MEN," by Peggy Webling (from the author, 124, The Grove, Hammersmith, post free 2/6), described as "A Christmas gift book of poems, grave and gay," contains much graceful fancy by this well-known writer. One long poem in memory of Henry Page has a distinct psychic interest.

CLAIRVOYANCE IN CHURCH.—A New Zealand correspondent of "The Harbinger of Light" writes: "The curate of our local Anglican Church is a returned 'padre'; he is clairvoyant without understanding the gift. On a recent Sunday he announced from the pulpit that the late vicar (who 'died' some twelve months ago) preceded the 'procession' and then knelt in front of the altar. The preacher's communication horrified some of the congregation, and the general verdict is—'Poor fellow! he is suffering from shell shock!' even though the vicar was seen by the organist and two ladies in the congregation. One lady went further and took her little girl away from the Sunday School for fear that the child might see ghosts!"

The following quotation from Vice-Admiral Moore's "Glimpses of the Next State" may perhaps explain the comparative rarity of poltergeist phenomena:—"The question arises, 'How is it that evil and undeveloped spirits in the second sphere do so little real harm to those on earth?' That they do harm by impression is certain, but considering their proximity, not anything like the harm one would expect. The amount of power exerted in the séance room in levitations, moving of furniture, and so forth, if used maliciously, might unroof a house, put people to death in their sleep, or kill a child at any time. I once asked the question of a Quaker control. His reply was, 'the spirits in the second sphere have not sufficient knowledge of vibrations to do physical harm.'"

## THE MAKING OF MAN.

FROM THE HERE TO THE HEREAFTER.

In what is really a notable book,\* Mr. W. E. Benton not only surveys mankind from China to Peru, but traces its course from the first syllable of recorded time to its disappearance beyond mortal ken, which, as the author recognises, does not end its strange, eventful history. The poets, notably Tennyson and Whitman, have affirmed that man is still in the making, and Mr. Benton's work gives the doctrine the confirmation of a practical scientist. Human survival, which for us is a central subject, has its due place in the closing chapters of the book, which, although encyclopædic in its range, is modestly described in the preface as "merely for casual readers." That is to say, it is not a scientific textbook. That, of course, enlarges its sphere of influence and usefulness, and, quite apart from its indirect association with psychic research, we find it of special interest by reason of its generally instructive character. Such chapters as those on "A Search for Man Outside the Earth," "The Genesis of Man," "Historic Man," and "Contemporary Man," provide it themselves much food for the mind of the reader of a serious turn of thought. So also do the chapters on "Religion" and "Conscience," which lead on to a consideration of "Postmortem Man" and "Eternal Man." In these closing chapters Mr. Benton handles the subject of Spiritualism and Psychical Research more as a detached observer than as an authority; indeed, the latter position he would doubtless be the first to disclaim. But this position of a scientific observer of the great movement of the time will give his remarks the greater weight with that large section of the public which is suspicious of *ex parte* statements in relation to a subject still undergoing the fires of criticism. We shall later give a few citations from the book separately. In the meantime we may content ourselves with the following very definite pronouncement from the opening lines of the chapter "Postmortem Man":—

Is what we call death a birth into an advanced phase of manhood?

Prehistoric, historic, and modern man, with their cumulative evidence, answer, Yes. Temperamental doubters withhold their assent, and demand proof, the whole proof, and nothing but the proof. Nothing but death will convince some! The antiquity of the belief of life beyond death; the suggestive analogies of that life offered by nature; the affirmative arguments by science and philosophy; the evidence of a Risen Christ, and the ever lengthening scroll of the famous dead who have believed, are not quite ladder enough for all of us to reach the heights of proof. . . . Further steps to this ladder are being added, and those who have been to the topmost rung have seen, though those beneath shake their doubting heads, that, at least for man, "there is no death."

## A CONFESSION IN "THE CRUSADER."

A feature of "The Crusader" is the weekly "Comments on Current Topics" contributed by Mr. W. J. Chamberlain. In a recent number this writer takes strong exception to the treatment meted out to Spiritualism by the Church Congress:—

"What I want to tell the good Bishops and others who scoff at the possibility or the morality of intercourse with those of our fellows who have passed on is simply this. When, in my early years, I was turned out of the 'Christian' Church because of my 'Agnosticism,' it was this very Spiritualism that saved me from the blankest Materialism and brought me back to the living Christ. It is a long story, and one that most people would find great difficulty in believing; but the fact remains that I owe my very present faith in real Christianity to the fact that I came in contact with sincere seekers after truth who were conducting a series of investigations in the realm of psychic research, and that as a result of those investigations I became convinced of the reality of the Spirit World."

"When Bishops tell us that Paul warns us against Spiritualism they are seriously misrepresenting Paul's instruction, which simply amounted to a warning that in exercising the gift of 'discerning of spirits,' we should 'believe not every spirit, but try the spirits whether they are of God.' (This is John's phraseology, but the same thought runs through Paul's epistles.)"

E. P. P. writes: "One learns by experience that a little Spiritualism (like a little knowledge) is a dangerous thing. It is the spiritual dabbler, the superficial thinker and seeker in unseen realms who is to be feared. More than ever, we need to be delivered from our friends. We grapple in the open with those we know to be foes, but how to deal with the secret source of incredulity and indiscretion is a perplexing problem; and likely to remain so until humanity drinks deeply of the water that springeth up unto everlasting life. All suspicious cavilling, and unjust criticism will cease when heart and intellect alike are submerged in the pool that has been 'troubled' by the Angel."

\* "Man-making: From Out of the Mists to Beyond the Veil," by W. E. Benton. (John M. Watkins, 7/6 net.)

## "A PERSONAL EXPERIENCE AND A WARNING."

We have received the following letter from Mr. Coulson Kernahan:—

Sir,—As I have received from your office a copy of *Light* for November 15th, containing a review of my little book "Spiritualism: A Personal Experience, and a Warning," may I be allowed the courtesy of a reply? From your reviewer's point of view—which I have not the least doubt is every whit as honest and sincere as my own—the review is perfectly fair. I wrote of Spiritualism with some severity, and am prepared to take some hard blows in return, and to take them in good temper, and with ill-feeling to no one. It is not to complain that I send this letter, but to remove a misconception. Your reviewer thinks I wrote the present book in flippant mood. That is not so. Wishing to be fair, I set down my own words, as spoken forty years ago when I was possibly a young prig—those words being that I had tried to make a certain "yarn" I had penned for a magazine "amusing." That is no doubt why your reviewer assumes that I penned this present book—forty years after—in the same spirit. May I assure him that the contrary is the case, and that I wrote my booklet on Spiritualism in all seriousness and from conviction?

I should like to say, too, while on the subject, that though I have expressed in that book, and elsewhere, views frankly opposed—bitterly opposed, if you like—to Spiritualism as a creed, against Spiritualists I have said no intentional unkind word. There is no man living whom I hold in greater honour or regard than Sir Arthur Conan Doyle. I have known him for more than thirty years, and though in my sense of the word, I take it he would not subscribe himself a "Christian," I say from actual knowledge, not hearsay, that two of the most kindly and Christian acts I can remember were done by Sir Arthur Conan Doyle. He and you, Sir, and I may disagree on the question of Spiritualism, but with no abatement, on my part, at least, of mutual respect and kindly feeling.

Yours sincerely,

COULSON KERNAHAN.

"Frognaal," Fairlight, near Hastings.

## EXPERIENCE ANSWERS IGNORANCE.

A capital letter appeared in a leading Norwich paper, the "Eastern Daily Press," for the 20th ult. from Mr. G. T. Brown, president of the Church of the Spirit, Camberwell, in reply to a recent sermon by the Rev. A. R. Aitken. It is interesting to learn from the opening paragraph that the subject of Spiritualism was first brought to the writer's notice some thirty-eight years ago at a discussion in connection with a debating class held in the schoolroom of the Princes-street Congregational Church, Norwich, the minister of which was Dr. G. S. Barrett, brother of Sir Wm. Barrett. This led Mr. Brown to investigate the matter, with the result that he received convincing proof that his father, who had passed away more than twenty years before, still lived; and this through a medium who had never known either himself or his father. In answer to Mr. Aitken's inquiry "Why do the spirits never tell us anything of the conditions of life in the beyond?" Mr. Brown suggests that the next time he goes to London he should visit the office of the London Spiritualist Alliance and put any question he likes to Mrs. Wallis's control, "Morambo," who "for at least twenty years, every Friday afternoon . . . has been giving information as to the conditions of life on the other side. Mr. Aitken had entered upon a dissertation on subconscious mind, hypnotism, suggestion and telepathy as an explanation of most so-called Spiritualistic messages. "How strange," exclaims Mr. Brown, "that 'the demons of our sires become the saints we most adore.' The Church, speaking generally, was the most strenuous opponent of the development of our knowledge of every one of these branches of science, and now invokes them as an aid to stop any further progress." He calls the attention of the reverend gentleman to F. W. H. Myers' "Human Personality and its Existence after Death," and the conclusion arrived at by that deep thinker that the only thing that would explain all the facts was spirit return.

## "LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous numbers we have to acknowledge, with thanks, the receipt of the following sums:—

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An Exhibition of Psychic Pictures and Photographs, and a sale of fancy and useful articles will be held in the Old Steine Hall, Brighton, next Wednesday and Thursday, from 3 to 10 p.m., in aid of the Forward Movement promoted by the Brighton Spiritualist Brotherhood.

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Miss McCreadie.  
 December 14th, Mr. Ernest Hunt.  
 The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Dr. W. J. Vanstone; 6.30, Mr. G. Prior. Wednesday, December 10th, 7.30, Mrs. E. A. Cannock.  
 Croydon.—96, High-street.—11 and 6.30, Mr. P. Scholey.  
 Lewisham.—The Priory, High-street.—6.30, Mrs. L. Harvey.  
 Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Mrs. Mary Inkpen.  
 Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. J. Walker, address and clairvoyance.  
 Shepherd's Bush.—73, Becklow-road.—11, Public circle; 7, Mrs. Bloodworth. Thursday, 8, Mrs. Stenson.  
 Peckham.—Lausanne-road.—7, Mr. and Mrs. A. T. Connor. Thursday, 8.15, Mrs. Mary Clempson.  
 Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Lyon; 6.30, Special Visit of Mr. A. Vout Peters.  
 Walthamstow.—342, Hoe-street.—7, Mr. H. Wright, address and clairvoyance; Thursday, Grove-road, 8, Mrs. Jennie Walker, address and clairvoyance.  
 Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mr. H. Boddington; 3, Lyceum. Wednesday, December 10th, 8, Mrs. E. Neville, address and clairvoyance.  
 Brighton.—Athenaeum Hall.—11.15, Mrs. Curry, address and descriptions; 7, Mr. Hulme, address, Mrs. Curry, descriptions; 3, Lyceum. Wednesday, at 8, Public meeting, Mr. H. Everett.  
 Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. R. A. Bush; 6.30, Rev. Robt. King. December 10th, meeting for members and associates. Healing; daily, 10 a.m. to 1 p.m., except Tuesday and Saturday. Advice and information given freely on the subject of Spiritualism; apply to hon. secretary, 10, Evelyn-road, Wimbledon.  
 Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, social. Sunday, 11, Mr. and Mrs. A. W. Jones; 3, Lyceum; 7, Mrs. Crowder, late of Sheffield. Wednesday, 8, Mrs. Jennie Walker. Saturday, 7.15, whist drive. 14th, 11, Mr. W. W. Drinkwater; 7, Mr. H. Boddington.  
 Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.15, and Tuesday, 3, Miss Neville. Wednesday and Thursday, 3 to 10, exhibition of spirit pictures and photographs and sale of fancy and useful articles; proceeds in aid of Forward Movement. Forward Movement see special advertisement.

## SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign countries who have not already renewed their subscriptions to "Light" for 1920, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 6, Queen Square, London, W.C.1. All subscriptions for 1920 should therefore be forwarded at once to avoid copies being stopped at expiration of subscription. Payment must be made in advance. 10/10 for the year's subscription.

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[In view of the pressure on our space this week we are compelled to omit the usual leading article.]

## NOTES BY THE WAY.

We have already given a full review of Professor Hyslop's book, "Life After Death." Rarely have we met with a work which deals with the subject so ably and fearlessly. Convinced, by investigation along scientific lines, of the reality of life after death, he avows his conviction in plain terms, so we can easily forgive him some hard words concerning Spiritualists. To the scientific thinker, of course, the unscientific Spiritualist is a deplorable person, but we do not fail to observe that the scientist has sooner or later to come round, in his own laboured fashion, to the Spiritualist's main positions. It is the old story. Many clever men cannot add up a column of figures correctly, and the mathematician can find no words to express his opinion of their stupidity. But there are other things besides mathematics, and the unmathematical mind may easily be able to teach the mathematician something useful—even if it is only how to make a rabbit-hutch. We hear much of the twaddle talked on the platforms of those Spiritualistic societies who cater for the populace. Well, some of the talk is twaddle, but we find in these little communities earnestness, self-sacrifice, and other fine qualities belonging to life itself. These things are *not* twaddle except to the shallow critic or to the scientific or literary mind which has become dehumanised by artificial and mechanical systems of thought.

\* \* \*

But to return to Professor Hyslop. Just now, when the question of Spiritualism and Christianity is being so much discussed, we turn with interest to the Professor's deliverances on the subject. Referring to the attitude of the "academic man" towards "the vulgarity of Spiritualistic performances," he points out that the academic person "has forgotten his science in his devotion to the æsthetic life and intellectual and literary refinements":—

He thinks no good can come out of Nazareth. The attack of the Pharisees and Sadducees upon Christ and His apostles was based on their plebeian character, not upon the untrue nature of their facts. This sort of snobbery has perpetuated itself, and the academic world is the inheritor of its antagonisms. This class of self-appointed authorities arrogates every right to regulate human thinking . . . and has never learned that all the great ethical movements of history have originated and sustained themselves among the common people. (p. 315, "Life After Death.")

The italics are ours. We are glad to think that some of the ablest intellects in Spiritualism have

mastered that truth, and with it wield an instrument so powerful that neither the academicians nor the theologians will be able to withstand its force.

\* \* \*

The Church also comes in for its lesson in Professor Hyslop's vigorous work:—

The Christian Church shares in this hostility to the whole subject [of psychic research] more than it should. It is true that just at this time it cannot be reproached as much for antagonism as it could a generation ago. Then it maintained the attitude of æstheticism as much as the academic world. But its own decline of power and the shame that an institution which was founded on the immortality of the soul should cultivate ridicule for scientific proof of what it already believed and always taught has become too great to find any excuse for its continuance. Its own crying needs for certitude that may justify its claims are too strong for it to resist any longer, and the dawn is beginning to show on the horizon of its vision. But it is too slow and too cowardly in many instances to seize the reins of power which it once enjoyed and to be at the front of this contest with materialism.

Let us be fair. All have blundered in their methods. Science blundered when it fought tooth and nail against a doctrine held by the Church and *rightly* held. The Church blundered in rejecting modern evidences for something which had become a mere tradition with no living efficacy except for the few in whom faith was stronger than reason. Spiritualism blundered by its want of critical judgment and its failure to recognise the true nature of the treasure it had discovered. All the blunders were very human. We are all very human—even the most pious or scientific amongst us.

## SIR OLIVER LODGE AND THE EINSTEIN THEORY.

GRAVITY, ETHER AND THE FOURTH DIMENSION.

In his address at the London residence of Lord Glenconner on the evening of Monday, the 24th ult., to an audience which we understand included Lord Haldane, Mr. Balfour, the Bishop of London, and other people of distinction, Sir Oliver Lodge discussed the theory of Einstein.

He said that the new theory, at any rate in some presentations of it, involved four dimensions of space, time being regarded as one of them. Einstein's treatment ceased to be dynamical, i.e., dealing with Forces and Masses, and gravity became a quality of Space. This treatment seemed to some enthusiastic disciples of Einstein to sound the death-knell of the Ether, but he cautioned physicists not to suppose that every part of the theory was established because of the verification of a definite prediction. The verification was a great triumph for Einstein, and his remarkable achievement was the association of gravity with the other forces, electro-magnetic and other. Whereas hitherto gravity had seemed to stand aloof, there was some hope now that it might give up its secrets. Sir Oliver added that the whole of the phenomena as now discovered can be expressed in terms of the ether of space.

### NOTE.

We substitute the above report, approved by Sir Oliver Lodge, for the one which appeared in a portion of our last issue, taken from a daily paper. It seems that Sir Oliver had been misreported, and the statement made that he had abandoned the Ether. This had resulted from some of the reporters picking out sentences divorced from their context, on the same principle that the Bible can be made to declare "There is no God."

As regards the question of a Fourth Dimension, we understand that Sir Oliver has contributed an article on the subject to "The Observer," to appear probably on Sunday next. As many of our readers know, the questions dealt with in Sir Oliver's address are being studied with interest by trained investigators in the field of psychical research.

## THE LIFE BEYOND: ITS HIGHER ASPECTS.

AS SEEN BY PSYCHIC SCIENCE.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 386.)

Our normal thought is constantly deflected, distorted and discoloured by the involuntary suggestion of ideas. It is difficult to keep the mind concentrated on one train of thought. It is liable to interruption by physical needs, physical appetites, physical weakness. Hunger brings on lassitude, as does prolonged mental activity produce weariness and brain fog. In fact, all our best thinking is conditioned by the mind having to be kept slowed down to the pace and capacity of the body. Few of us can do with less than eight hours' sleep; and apart from contact with the spirit realm during that period, the time is wasted from the intellectual point of view. None of us is capable of perpetual intellectual exertion, without intermission. So again, the sweep or scope of our minds is limited. The simple man can only take in a short sentence or a small number of ideas at one time. Education gives us the power to make the groups larger and larger, until the brain of a great scientist is able to take a simultaneous survey of an immense number of facts, and to enunciate some principle which governs their relation or operation.

But we may well conjecture that a body such as we have postulated could

(1) Perform many intellectual processes automatically, as our heart, lungs and other organs operate without any attention on our part. It might do all the intellectual drudgery as automatically as the stomach digests food. In that case it might present us with intellectual conclusions ready formed and abstract principles ready enunciated, where now they have to be conceived and brought to the birth by prolonged intellectual labour. So again the enfranchised intelligence might

(2) Work incessantly, without the need of rest which is imposed by the physical engine. It might

(3) Be free (owing to the absence of the physical environment) from the tendencies to false and erroneous judgment forced upon us by self-interest, the pressure of other people's opinions, conventions, traditions, and all the thousand and one unconscious influences by which our intellects are perpetually cramped and distorted. It would handle ideas instead of the clumsy word symbols for them. At present one can only approach truth from one or two sides at a time—that is to say, from the respective points of view of the theologian, physicist, politician, philosopher. However much we try to see the whole our minds are not capable, nor is there time in seventy or eighty years, with incessant interruptions, for us to acquire such a knowledge as would enable us to see all round the simplest vital truth. To illustrate the point from music: Few of us can contemplate the Moonlight Sonata as a whole, and at once. We have to think out the sequence of its melody and harmony, and that takes time. We cannot bring the whole thing before us in a flash, as if it were a picture. But this would be altered if the loosened mind, freed from physical trammels, could present a broad, universal surface to the phenomena around it, so as to take them in all at once in a survey of immense breadth and completeness.

Could it not bring all these into one survey, as you might think a sonata all at once?

But now suppose the free mind thus circumstanced should desire to convey its knowledge to the mortal and imprisoned mind. Could it be done? No. The imprisoned mind has not the capacity to receive, nor could the enfranchised mind convey the information. It would be like trying to explain some profound and subtle mathematical truth to a three year old child. And is not that probably the reason why we know comparatively little about the more advanced life in the beyond? Its simple aspects, in the contiguous plane, we know, because they greatly resemble our own life in this planet; but the more advanced life is veiled—as I am convinced, by the considerations I have put forward. The five senses limit the percipient faculty, instead of expanding it, and if they were gone, its range might be infinitely wider instead of narrower; so that our enfranchised friends, with fifty senses, might well be incapable of bringing their ideas within the cognisance of our five. That is doubtless what St. Paul had in his mind when he said that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to imagine the things which God hath prepared for them that love him, and who evince their love by diligently enquiring in His Temple.

At the moment when the relationship between Christianity and psychic research is the subject of more or less acrimonious discussion, let me just hint in passing at the almost unfathomable suggestiveness of these considerations when applied to the Incarnation. I am not going to offer a theory of the Incarnation, for that sublime topic would require far more than a few moments, but I may point out to you the likelihood that the Incarnation was a compression of the immense capacities, experiences, and potencies of the Godhead into the limitations of a human personality and

environment. If the enfranchised human spirit finds a difficulty in once again conditioning itself to terrestrial limitations, how much more colossal must have been the task which confronted the great Experimentalist who ventured upon the Incarnation. The next time we read that the Word was made flesh and dwelt among us we shall obtain a much more vivid idea of the tremendous significance of that affirmation if we try to think of the unimaginable faculties, experiences, potencies, and affections of the Divinity as being brought by the Incarnation into intimate contact with humanity. Of course, only in a relative sense could such a process take place, but when it is studied in the light of the considerations I have advanced, I think you may discern that we open up here, as in so many other directions, a new and fruitful branch of Christian apologetics.

Here, then, is a synthesis of inference built upon a single belief, common both to Anglicanism and ourselves, that the human personality survives bodily death. In building it I have nowhere attempted to rely upon experience or upon such facts, or reputed facts, as we accept as the basis of our psychic investigations. I have rather approached the subject simply from the philosophical point of view to see whether a philosophical line of reasoning would conduct us, and in doing that I think I may fairly say that I have attained two ends. In the first place, I have shown that we on our side are capable of tackling these profound questions with at least as much competence as is displayed by our critics. And secondly, I have shown that this line of philosophical reasoning lands us at last in precisely the position which we have attained as psychic researchers by another route altogether. That seems to me to be a very satisfactory finish, and one upon which we may modestly congratulate ourselves.

The meeting closed with a hearty vote of thanks to Dr. Powell for his instructive and stimulating address.

### THE REV. CHAS. L. TWEEDALE.

From the Rev. Ellis G. Roberts, M.A., we receive the following well-deserved tribute to a fellow-contributor, the Rev. Charles L. Tweedale:—

It is not sufficiently well known that the Rev. C. L. Tweedale, F.R.A.S., whose admirable book, "Man's Survival after Death," is shortly to appear in a second edition, is a thoroughly competent scientist. Readers of that admirable organ of British Science, "The English Mechanic," to which Huxley, Tyndall, and Proctor contributed of their best, are thoroughly familiar with his name, and many a time has he waged battle with the stalwarts of agnosticism in its columns. A man who can hold his own in the pages of "The English Mechanic" can hold his own anywhere where intellect is matched against intellect. Readers of "Ours" have little mercy on the retailer of "words, words, words," however much he may be appreciated in the fashionable and expensive magazines.

Mr. Tweedale is not an arm-chair astronomer any more than he is a dilettante Spiritualist. He is one of the few men of the present generation who can make his own telescope, mount it, and fit it with clock-work, and then use it as an expert observer. He is a worthy member of that band of Anglican clergy who, from the days of Horrocks to those of Dawe, Webb and Berthon, have done grand work for the advancement of the noblest of sciences. No class of men, outside the ranks of professional workers, have done more for Astronomy than the clergy of the National Church.

I have no wish to see Spiritualists form themselves into a Mutual Admiration Society, but it would be all the better for the common cause if its promoters would show more appreciation of the real workers.

Mr. Roberts adds:—

*Appropos of clockwork*, there are some admirable remarks in "Notes by the Way" (p. 277), on the futility of attempting to define such terms as "Immortality." The connection may not be obvious, but it is explained, as Herodotus might have said, by a (sacred) story. This is to be found in "The Fortunes of Nigei." The heralds of King James I. were in a difficulty as to the design of certain allegorical figures for the coat of arms destined for his favourite watchmaker. The heralds were content with the conventional representation of "Time," but they could think of no corresponding figure for "Eternity." The Court fool kindly offered the suggestion that he should be "twice as muckle as Time." The only reward the poor fellow received from the Scottish Solomon was a threat that he should be "whipped." Rather hard on the fool, but the reward seems not unsuitable for certain ambitious lucubrations on metaphysical subjects.

"What's the matter with the scientific type of mind?" "Mostly it's pure intellect—and life isn't."—Answer by a control, recorded in "The Seven Purposes," by MARGARET CAMERON (Harper and Brothers).

SPIRITUALISM AND RELIGION.—B. M. writes:—"Is it contended that a Spiritualist cannot be a good Christian, Jew, or other religionist? Personally, I know I am more truly religious since investigating Spiritualism. I have never attempted communication, and have attended but one séance—at which, by the way, no result was obtained—but my reading has made clear to me much that had previously been impossible of acceptance."

## LIFE OF THE SPIRIT.

SOME REFLECTIONS ON ITS MYSTERIES.

BY THE REV. F. FIELDING-OULD, M.A.

*Spirits are not finely touched, but to fine issues.*

—SHAKESPEARE.

It is inevitable that man's conception of things above and beyond him should always be inadequate and below the level of the truth. It may be that the accounts of other worlds so frequently and consistently described in Spiritualistic books are too rigid in their outlines. Sphere after sphere in ever-widening circles of greater wonder and glory may be a true description, and yet be, if it stand alone, a too simple and literal conception of the far more complex facts. That a man should gravitate to a certain level of life with a well defined and impassable geographical frontier on the further side may be the case, and yet give an imperfect presentation of the actual conditions which prevail. We on earth all live in the same "sphere" with the well-marked boundary of death at the limit of our horizon, and yet we are very far from being all in the same condition and grade or from sharing the same impressions and experiences. So we are informed by controls that two men might stand side by side in the beyond and yet be conscious of quite different surroundings; one may see the flowers clustering to his feet and the other walk in a wilderness; one may distinguish a glorious building rising in golden lines of majestic beauty, and the other walk across the very space the building occupies and not be even conscious of its existence. The soul determines its own environment; everything good is there; the question is to how much of that good is he attuned, how much of its joy and pleasure are his faculties developed enough to apprehend? The same thing is obvious enough in our present life where a picture, a strain of music, a poem, or "a primrose by the river's brim" are immeasurably different things to men of varying degrees of feeling and of culture. Further, a man does not live even here upon one uniform level; a base, ignoble thought may for an hour sink him to the region of darkness and establish close relations and sympathetic reaction with Hell itself. But the following hour he may bitterly repent and hurry forth to undo and counteract the evil of which he is now ashamed, and by his hearty change of attitude he may ally himself afresh to some elevated sphere and feel within himself the joy and peace which is experienced habitually there. It seems to follow that though a man may have his home, say, in sphere three, he may be by no means confined to it, but in his more exalted moments find himself living and acting harmoniously upon a much higher one, or conversely be sometimes conscious of a darkening and degrading change from which, in his own interest, he will hasten to extricate himself.

The "visits" to higher spheres, of which we read, may be of this nature, involving a quickening of spirituality rather than a journey; and when a man habitually maintains the more elevated tone of his spirit he may find that his "home" has been shifted to the more glorious region. He has so conformed himself to the company to whom he had gone on a visit that they have courteously invited him to stay altogether. It would seem, then, that the after life may be much more exclusively mental and spiritual than many Spiritualists realise, and that the frequent phrase "thoughts are things" covers more ground than one commonly supposes. Though thought stands for much even here, there is always a constant mass of objective objects upon which we may fall back. Whatever be the quality of our thought there are still the cheque book, the railway train and three meals a day. But picture a world where the basic facts of life corresponding to these concrete comforts or necessities are mental and spiritual, and where if we have not the thought we lack the objective effect! Lecturers and writers tell us consolingly that "the next world is very much like this, but better," as though it were all laid out and organised in readiness for us, like France or Italy, so that we have only to journey there to enter into the full life of the previous inhabitants; we may, however, in certain circumstances, suffer disabilities typified by the man who cannot speak a word of French or Italian. Spirits confessedly "talk down" to us and agree as to the impossibility of explaining things for which we have neither names nor analogies, but if the idea of a number of circles of life, one beyond another, through which we successively progress as knowledge is gained, sums up the truth, why the hesitation and embarrassment on the part of the controls? Anybody can understand so much. It will be a pity, indeed, if those who have scoffed at the old harp and palm heaven in their turn teach a state of affairs which, because it claims to be literal, is after all less worthy than the old merely symbolic idea.

Our spirits are much hampered by their association with the physical body, but they are not precluded on occasion from soaring into more rarefied conditions, and more than one has been "caught up into the third heaven." When with unselfish heroism and noble aspiration we establish rapport with higher spheres, who shall say that we do not actually appear there walking for a time enraptured among

the green pastures? How much less shall a man who has slipped the anchor of the body be confined to the harbour of his higher home; how much less if he has even here burst the boundaries of material things shall he find the spiritual spheres mutually exclusive and rigidly distinct?

## MRS. VIOLET TWEEDALE'S NEW BOOK.

MR. GLADSTONE ON PSYCHICAL RESEARCH.

Mrs. Violet Tweedale, in her new book, "Ghosts I Have Seen" (Herbert Jenkins, Ltd., 7/6), provides a capital collection of psychic stories from her long and rich experience. It is a book full of thrilling incidents, many of them of the strangest character. She has met all sorts of interesting people, of whom she writes in an interesting way. Here, for instance, is her account of how Mr. Gladstone came to speak of the relation of the Bible to Spiritualism. It was in the year 1885 when Mrs. Tweedale was staying at Hawarden, the other guest being Canon Malcolm McColl.

One night, when we were sitting talking, I told Mr. Gladstone that my grandfather, Robert Chambers, had been a convinced Spiritualist. The Canon at once tried to draw the G. O. M., and to our mutual amazement his arguments in favour of the return of the disembodied soul to earth were met by concurring short ejaculations such as "Of course! Naturally! Why, certainly." Then quite suddenly Mr. Gladstone began to prove to us that the old Biblical scribes were convinced Spiritualists. From his intimate knowledge of the Bible he quoted text after text in support of his contention.

Another Gladstone reminiscence relates to 1882, during the Irish troubles, when Mrs. Tweedale was again staying at Hawarden. Mr. Gladstone had received some disturbing news which made him extremely annoyed, and the author saw him "suddenly wrapped in a brilliant crimson cloud through which sharp flashes like lightning darted hither and thither." Mrs. Tweedale adds, "I shall never forget that scene, and the practical disappearance of Mr. Gladstone in the enveloping folds of a great red cloud. In a minute or two he emerged and resumed his habitual aura which extended to about two and a-half feet beyond his head and was largely tinged with purple."

She gives an amusing account of a visit she paid with her father to Henry Irving:—

He and my father were great friends, and at the hour of our visit he was always propped up in bed having breakfast. I used to perch on the bed while the two men talked. Irving's nightshirt interested me (pyjamas had not come in then). It was white cambric with two enormous double frills down the front, and quite a pierrot ruffle round his neck. He was profoundly interested in the occult, and told me that a ghost he had once seen had suggested to him a particular action of his whilst playing in "The Bells."

The author's meeting with Madame Blavatsky on the latter's arrival in London with a new religion is brightly described. H. P. B. impressed Mrs. Tweedale deeply, and she relates instances of the genuine occult powers of that remarkable woman, though she admits that Madame was a born conjurer and at times used her arts on foolish people who plagued her with requests for phenomena.

But in addition to many diverting stories the author frequently touches a deeper note. Discussing the recurring phenomenon of the rise and fall of nations she suggests that the explanation may be found in the complying with or the failure to respond to the challenge: "Advance to a higher spiritual plane or perish." It may be, she says, that the right of continuance depends upon the answer to that challenge.

Mrs. Tweedale tackles the difficult problem of defining "What is a medium?" She says, "A medium is one whose principles, physical, mental, spiritual, are so loosely bound together that an astral entity can draw from him without difficulty the matter it requires for manifestation. The very essence of mediumship is the ready separability of the principles." Her remark that the sight of the psychic or medium is not so much vision as a consciousness of the thoughts and feelings of others will be readily understood by the initiated. She further defines it as "a sensation rather than a process of thinking," meaning a sensation through which mental objects are realised as clearly as physical objects with the naked eye.

Mrs. Tweedale's attitude is definitely stated. "I have proved conclusively to my own consciousness that I am linked up with a wider consciousness from which at times such experiences flow in. I know my soul to be in touch with a greater soul which at moments enters into communication with me, and opens out a vastness which it is impossible to translate into words, and which annihilates space and time." She adds: "I have had my vision, and I know. Therefore I am quite unmoved by criticism or ridicule."

Mrs. Tweedale has written a highly interesting book which deserves to be widely read. It is diverse enough to appeal to many classes of readers.

L. C.

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### LIFE, MOVEMENT, AND THE PROBLEM OF PAIN.

SPIRIT HAS A QUICKENING POWER.

By B. M. GODSAL (San Diego, Cal.).

In an article entitled "Sex and the Soul," in the "Nineteenth Century," of August, the writer, A. Wyatt Tilby, refers to his hypothesis of "motion as means of consciousness" put forward tentatively in the "Edinburgh Review," of January, wherein he quotes Balzac—"if God is eternal be sure that he moves perpetually—perhaps God is movement."

Probably it is not widely known that a similar hypothesis is fully set forth in the "Spiritual Teacher," printed in 1852—one of those remarkable books, so plentiful in the early days of Spiritualism, that were received by direct inspiration—in this case through an uneducated youth named R. P. Ambler. The spirit teachers, when explaining their "process of spiritualisation," state that they propose to employ, and intensify, the very process by which Nature is slowly and spontaneously evolving life and intelligence upon earth, and thus more rapidly promote the spiritualisation of mankind. We read:—

"In gazing over the expanse of the outward world . . . the first law which is most conspicuously manifested in the production of the perfection and beauty of all existing things, is *Motion*. . . Motion became the agent which has been appointed by Divine wisdom to accomplish the sublimation of all external forms to the beauty and exaltation of life and thought. Motion in the mineral produces life in the vegetable; motion in the vegetable produces sensation in the animal; motion in the animal produces intelligence in the human being. . . Therefore have the spirits decided to introduce a process of spiritualisation by which this motion in the system may be quickened, and by which the end to be attained may be more speedily and surely approached."

This process, as applied by the spirits, is no less seemingly cruel than is Nature's method; even though, like Nature herself, they propose to make use of the impulses of joy and delight whenever it is possible by these means to impart the necessary "motion." Thus we read:—

"When this effect can be produced by the exhilarating emotions of joy and delight, then this means is the one appointed for the accomplishment of the desired result."

But there are certain conditions of the system, lying entirely beyond the reach of human observation, which require a different mode of treatment; and when such conditions exist, it has been found necessary to introduce into the system the emotions of pain and suffering."

And we are earnestly warned against supposing, because this is the case, that evil spirits are at work:—

"the spirits would have it distinctly understood that the Divine Being has no power to create that which is evil . . . when, therefore, in the process of spiritualisation, the spirits find it necessary to produce disagreeable and painful feelings they are not to be branded as evil, but are rather to be blessed for the accomplishment of a good and necessary work."

Moreover,

"the spirits disclaim all idea of supernaturalism in the process . . . which is in exact accordance with the corresponding processes which are going on in the expanse of Nature. . . It should be known that every emotion of the mind produces a corresponding movement in the nervous system. Such is the connection existing between the body and mind, that the former is affected in some way, and to some extent, by every change that occurs in the latter."

Let us consider briefly the nature of this "Philosophy of Spiritualisation." In the expanse of Nature the manifold groups of creatures by preying upon one another, and sometimes by unconsciously helping one another, reciprocally impress *motion* upon one another; which results in a general increase, all round, of life and beauty, and of every quality. So is it also in the domain of the human soul, where the same unstable conditions prevail. Within this microcosm, which comprises not only the strictly human traits but also the multifarious characteristics of all sub-human creatures, there exists the same internecine warfare, imparting to the soul a like increase of motion, which in this case means an increase of spiritual life and beauty. As in the natural world all physical uses and beauty have been gained through physical conflict and disturbance, so within the soul of man

all spiritual growth and perfection must be gained in the clash of antagonistic qualities. Considered from the physical standpoint spiritualisation involves suffering.

It would seem that the phrases "natural selection" and "survival of the fittest" mean little or nothing unless it can be shown that there are certain general qualifications that invite selection and constitute fitness. While it is clear that a changing environment, in eliminating individuals unable to change with it, modifies a species or creates new varieties—and so may be said to favour those that are "fittest" to cope with the changed conditions, still it has not been shown how this process has in any degree favoured certain qualities at the expense of other qualities, or promoted the evolution of life as a whole. Those who, German-like, admire strength and ferocity may think that the possessors of these qualities should displace the weaklings of the earth. But weakness and fear have held their ground—after their own manner; as have all other qualities in existence—in their just proportion. To say that the fittest alone have survived, or to say that they have shown any special tendency to survive, is true only if the proof of fitness is the fact of survival. Which reduces the expression to little more than a self-evident proposition—one that gets us no "forrarder."

But when we recognise that Nature's aim is the spiritualisation of matter we see that the "fittest" are those individuals, or groups, that have attained a higher degree of interior motion, or rhythm, affording a closer and more extensive contact with the enveloping Intelligence; resulting in adaptability, and the increase of life or vitalisation. And we then understand that Nature's unceasing attentions, whether they bestow pain or delight, are the necessary stimuli and proddings that keep back a fatal stagnation. And we see that development of the whole creation results from this continuous, and usually painful, speeding up of interior motion.

It is true that certain species have slowed down from an active to a more stationary existence, but they may be regarded as mere backwaters in the stream of life, and may be likened to those human organisations that have become de-spiritualised and set, or—in the sphere of economics—to those concerns in which the liquid capital has become unduly converted into fixed capital. For it seems to be true of every organism and organisation that a certain part, which is relatively "motionless" and dead, forms a structure to accommodate the more vital part.

To-day we see, as never before, that the impartation of motion is spiritualising mankind. Through much turmoil and commotion and emotion we see the stagnant masses of the peoples being stirred into new life. The movement reaches down to the foundations of society, and is shifting them gradually from a strictly legal basis, to rest them upon a broad moral basis. Mazzini said that whoever achieved the spiritualisation of democracy would save the world; our spirit teachers, whose lessons are here imperfectly set forth, say: "This process (i.e., spiritualisation by intensive impress of motion) shall be known as the salvation of the world; for it is a process by which the desired period of human emancipation shall be speedily reached, by which the glory of the future condition of humanity shall be enjoyed by the regenerated soul."

That motion is a concomitant to creation is perhaps implied in the Biblical statement that in the beginning the spirit of God moved upon the face of the waters; and that when He rested, the act of creation ceased.

### CLAIRVOYANCE AND THE PINEAL GLAND.

Mr. J. Taylor, (89, Barlogan-avenue, Cardonald, Glasgow), writes:—

Mr. J. O'Connell quotes on p. 384 an extract from "Chambers' Encyclopedia," regarding the pineal gland, and goes on to make certain observations. I think, however, that other deductions could be drawn as follows:—

(1) If the four-footed animals in distant ages possessed this eye, in common with man, and the outlook was in an upward direction, it is quite probable that this was a purely physical organ, to give warning of danger from the flying monsters of that period. In course of time these enemies of the air died out, and danger from this direction ceasing to exist this upward eye would cease to be used and become atrophied.

(2) Clairvoyants and others describe clairvoyance as an extension of the physical eyesight. The same two eyes are still used, only it is the etheric counterpart that functions.

(3) If clairvoyance is due to another distinct organ such as this pineal gland, then in like manner it becomes necessary for us to find another distinct organ of hearing to explain clairaudience: but by adopting idea No. 2 this becomes unnecessary as the idea of the etheric counterpart of hearing stands good.

(4) Again, if the pineal gland is the true explanation for clairvoyance, then it is logical to think that this would be the normal eyesight in the next plane. But I have yet to hear of any descriptions from the "other side" of such one-eyed beings.

THERE is no real efficient force but spirit, and no real independent existence but God.—"Evolution and Religious Thought," by JOSEPH LE CONTE.

## FROM THE LIGHTHOUSE WINDOW.

A case of an apparently evidential communication from Sir William Crookes was described by Sir William Barrett in the course of a paper he read before the Society for Psychical Research on Tuesday last at the Steinway Hall. This very important announcement was received by the large audience with the liveliest interest.

A lady of culture, whom he would call Mrs. W., had, said Sir William, received by automatic writing scientific messages from Sir William Crookes dealing with his researches into the composition of diamonds. A word which constantly recurred was KLIPDAM, but it was unknown to any of those present, and inquiries among the members of Sir William Crookes's family threw no light on it. Finally Mrs. Cowland, Sir William's daughter, found two photos taken by her father in diamond mines in Kimberley in South Africa, and on them in his handwriting was the word KLIPDAM.

Sir William Barrett promised at a later date to give further details of this and other cases pointing to communications from Sir William Crookes. The occasion of the gathering was the reading of memorial addresses on two former presidents of the Society, Sir Oliver Lodge speaking on Lord Rayleigh and Sir William Barrett on Sir William Crookes. The chair was taken by the Right Hon. Gerald Balfour.

Sir A. Conan Doyle, in a recent letter to the "Daily Mail," comments in strong terms on the attitude of the Rev. A. V. Magee. The latter challenged Sir Arthur to produce a letter from Dr. Forbes Winslow withdrawing his charges about Spiritualism being a potent cause of insanity. Sir Arthur writes: "I at once produced it. I have had no explanation or apology, and I think that in decency he should be silent for a while." Sir Arthur adds, "Having been proved to be entirely wrong in his assertion about lunacy, he now takes refuge in fables about evil spirits."

Our contributor, Mr. W. Whately Smith, a gentleman of no mean scientific attainments, has written a book entitled, "A Theory of the Mechanism of Survival: The Fourth Dimension and its Applications" which is shortly to be published by Kegan Paul, Trench, Tribner and Co., Ltd.

Sir William Barrett writes expressing his appreciation of the striking article by the Rev. C. Drayton Thomas entitled, "Not Telepathy from Human Minds" (p. 379) giving some remarkable tests designed to negative the idea of Telepathy from the living.

Mr. H. J. Poole, of Edinburgh, is doing good work in the Scottish Press by cogent answers to objectors to psychic phenomena. As he puts it in the Edinburgh "Dispatch," "I do not ask people to believe; I ask them to investigate."

The Rev. C. L. Tweedale informs us that an American edition of his book, "Man's Survival," is to be issued shortly by Messrs. E. P. Dutton and Co., of New York.

Mr. Thomas D. Morgan, of Edmonton, Alberta, Canada, sends us a prediction of a future war, asking us to place it on record for identification. It was obtained at a private circle through the medium, Mr. J. Carbeck, late of Newcastle-on-Tyne.

The conflagration is to occur between the years 1952 and 1956, and Europe will be laid waste. Great Britain and America, however, will not take part in the struggle. The names of the sitters who took part are forwarded.

The new edition, long awaited, of Dr. Abraham Wallace's excellent pamphlet, "Jesus of Nazareth and Modern Scientific Investigation" has now been issued (the "Two Worlds" Publishing Co., Ltd., 6d.). Those who have not read this fine little booklet should do so. Sir Arthur Conan Doyle, in his "Vital Message," commends its scholarly tone and breadth of treatment.

Sir Richard Stapley has just left England to winter in the West Indies. About a year ago Sir Richard established an Educational Trust designed to assist students to enter a secondary school or university.

The "Daily News" reminds us that it was Mr. W. B. Yeats who told Sir Horace Plunkett some years ago that if he wanted the Irish people to listen to economic doctrine he must get a poet to teach it to them. Sir Horace acted on the advice, and chose Mr. George Russell, poet, painter and mystic, who went round Ireland on a bicycle preaching "the doctrine of co-operation in terms of the Kingdom of Heaven."

Mr. Horace Leaf has returned to London after a very successful series of meetings in the North and Midlands. He delivered his famous lecture on "Materialisations" in Edinburgh, Glasgow, Dewsbury, Morley, Skipton, Bradford, Nottingham, and Northampton, and everywhere to crowded and enthusiastic audiences. Mr. Leaf has arranged to follow Sir A. Conan Doyle in various towns in the New Year.

Mr. Jeffrey's account of the demonstration of physical phenomena given to the members of the Society of Magicians at Glasgow, of which he is president, attracted considerable notice in the Press. Mr. Jeffrey is not only an experienced psychic investigator but a clever amateur conjurer, and thus knows both sides of the question. He is a leading business man of Glasgow.

A correspondent, "C. R. T.," writes to the "Daily Mail" the following account of his experiences with automatic writing. He says, "I receive almost daily most wonderful letters from my son in Paradise. He was a lance-corporal in 'The Buffs.' He was killed in action in France on June 30th, 1918. He commenced to write to me from 'The Beyond' on August 23rd this year. I was astounded beyond measure. He proved to me that he was living in a most beautiful world. My second son is in India. I receive letters from him also. It would be equally reasonable, after my experience, to attempt to explain the messages from India as having any other source but the real one as it would be to try to foist my first son's letters from the Spirit World on to 'natural causes.' This spirit writing is one of the 'things in heaven and earth' which have been undreamed by philosophers."

Any reference to Christian Science seems bound to bring forth a letter of explanation from an adherent of Mrs. Eddy. A recent review in our columns of Miss Sturge's book, "Christianity and Christian Science" has drawn a reply from Mr. Charles W. J. Tennant, who protests that there are no contradictions in Christian Science to anyone "spiritually minded enough to discern the teaching."

A prize of £200 for a ghost story for the screen is offered by the "Daily Express." A large number of scenarios have been sent in, out of which sixteen have been chosen for adjudication. Among the titles of these are, "Powers Unseen," "Let There be Light," "Behind the Veil," and "The Near Beyond." Many well-known authors took part in the competition.

At the request of Bishop Welldon, Sir A. Conan Doyle will address a large meeting of clergy at Durham in March next.

What is described as the most representative gathering of American Spiritualists ever held assembled at the Pittsburgh Convention which sat from October 18th to October 20th. The delegates numbered 167, and they came from all parts of the continent. The speakers included Mrs. E. H. Goetz, Dr. B. F. Austin, Thos. Grimshaw, Alonzo M. Griffen, John Slater, W. E. Hammond, Dr. Zaida B. Kates, Mrs. M. E. Cadwallader, Mrs. Cora Richmond, Dr. Peebles and Geo. B. Warne.

Our old friend and psychic researcher, Mr. Hereward Carrington, publishes in "Leslie's Weekly" (New York) some extremely interesting comments on M. Le Bon's book, "Evolution of Matter" illustrative of one of the newest and most striking experiments in physics.

For more than a century (writes Mr. Hereward Carrington) one of the corner-stones of modern science was the so-called "indestructibility of matter." Atoms were thought to be solid things, like bricks; in fact, the "bricks of the universe," from which everything was built! The newer physics, however, contends that matter, far from being indestructible, is constantly coming into being, and is also going out of existence. M. Le Bon, in France, is one of the pioneers in this work, and he contends that he has been able to produce, at the points of electric needles, "artificial equilibria," or sufficient stability of ether to render it capable of being photographed by the camera, and thus, that he has practically "created matter" or caused its "materialisation" for the time being.

The moment the electric current ceases (Mr. Carrington continues) these fields of activity cease, and the "matter" vanishes or "dematerialises." These suggestive experiments, it will be observed, were undertaken in the laboratory of a scientific physicist, and are in no way connected with any Spiritistic doctrine; but they nevertheless bear upon them and tend to support the facts in a very striking and suggestive manner.

### CONCERNING MEDIUMSHIP.

The W. Henry Phillips

Whether natural or artificial, a peculiar trouble with some psychic investigators is the problem of how and why other people, apparently without reason, get into direct touch with the dead, whilst they seem completely cut off, notwithstanding all their love and devotion. This touch is so rare, so ambiguous, so often strictly conditional upon the agency of others, that we do not wonder at the prevalent scepticism about its existence. The individual of equal or even superior endowment, physically and mentally, cannot understand why he must go to an inferior, a stranger with whom he has perhaps little in common, for a touch of the vanished dead, the sound of a voice that to him is still. Not infrequently this ordination of Nature is a cause of acute offence, of acute psychic disorder.

Now, how and why come this to be? As regards the person concerned a delicate disorder of self, natural enough, almost irrefragable, is an evident element of the experience, but it is the more objective view that has to be considered—the schematic function of mediocrity, not the psychology of the non-mediocrity. The age of mechanical materialism through which for many years the world has been passing, is a general contributive cause that we may disregard although it is not negligible. The root of the mystery is intertwined with the laws of heredity, unnoticed in historical darkness. No allusion is intended to laws governing transmission of acquired characters: the reference is to heredity of psychic powers native to the human race and latent in the lower animal world, their evolutionary development a plain intimation of Nature's purpose of unfoldment. Imprinted by God in mankind, like other spiritual gifts, their cultivation left to collective and individual man just as his other endowments are, they yet suffered disaster that threatened extermination during the hideous days of martyrdom and witchcraft. If in those days the most evolved thinkers, artists, musicians, for example, were persecuted where not exterminated, the loss to the race, the hereditary consequences, would be parallel to what happened as regards the individuals most advanced psychically in those terrible times, and the future, in respect of thinkers, artists and musicians would be similar in sterility to what the post-witchcraft period has been in respect of psychic. It was the individuals, male and female, who manifested psychic powers in the highest degree that suffered extinction, whilst the less evolved who escaped remained in conditions very favourable to atrophy of their psychic powers. Hereditarily and circumstantially the psychic development of mankind was shocked for generations. Not Nature, not God, is responsible for the psychic poverty of the modern world, but inhuman man. It is no fault of the reader, or of the writer, should either or both be unable to come into any kind of conscious touch with the spiritual world—directly, unassisted. There is the indubitable consolation, however, that unconsciously they are never out of touch with it.

## A PSYCHIC SCRIPT

Тема: *Универсальная Математика*

[From a practicing City editor we receive the following specimen script (including questions from others) obtained by him and his wife by the use of "psychic telegraphy" involving the use of a letter with letters of the alphabet—for some people it is preferable to the use of the phonetic or voice board. In this script, our correspondent, it will be seen, extracts from Dr. Bernard Hart's "Psychology of Emotions" as bearing on the general claim that such communications are those given by one correspondent are due to the another's mind.]

Lo, I am he, the preacher, and the preacher with you  
and look on Him who is your modern (no, no) model.  
ask you all to do this now and see what you discover as  
chief characteristic of that great figure.

In your hearts keep your answer true the truth be it spoken. Now turn your eyes to yourselves for instruction. Look how far indeed you are from Him—

"That is very true, sir; we should like to hear some more  
gleason."

Then, if you see this, look at His next characteristic, courage, fearless courage—and see how you stand. Look at the two points. Self-sacrifice needs courage. We are weak, but He is strong. First, then, will you sacrifice self? Think carefully what it entails. Will you take it, first, that you have decided to copy your next and give up yourself. Do not tremble; courage is the next point. How can you get enough for a great sacrifice? I am no teacher of any sect; I say there is one mode of action that suffice. Denominations are things apart. Follow to whichever helps you most. But mark this: belong to or to some society which is formed to help people like to your model.

You cannot hope to stand alone. By this I mean humanly alone; aids are necessary; you are all meant to help one another. Keep your eyes fixed on Him, and use the aids in your reach. Never, mark this well, never neglect them; but, and now a warning comes, remember they are only aids to the great end.

To those who hesitate to follow, I say: *Go, my ones; little by little pass from your sight, go, even by your reach, the real joys and values of the earth and other spheres. But I believe you will not hesitate to follow the life leads. Do not lose one tithe of the joys to gain; no pains will quickly vanish. Let self go, take one with both your hands, and follow those behind Him, for Divine will overshadow you and hold you fast, and the power of God which permeates all understanding—mark that, I understand—open you for evermore. Amen.*

"Could you very kindly tell us, sir, who and what you are, whether you have lived on this earth?"

His messenger sent to show to you who are still waiting and struggling the way which alone will bring heaven and peace. Yes, I have lived on the earth, have struggled like you; more, I have known the bitterness of regret, the

EXTRACT FROM DR. BERNARD HART'S "THE FREEDOM & INDEPENDENCE" (pages 12-20).

## U.S.A. NOTIAL MEETING

ETHIC AND HONESTY AS AN EXPRESSION  
OF TRUTH.

## THE LYCEUM MOVEMENT.

ADDRESS BY MR. PERCY R. STREET.

The Spiritualist Lyceum and the grand work it is accomplishing are less well-known than they deserve to be. Thus it was a good idea on the part of the Lyceum District Council to hold a Propaganda Meeting. This took place in the South Place Institute on December 3rd, and though the night was wet and cold there was a large gathering and the utmost enthusiasm prevailed. Lady Molesworth was among those who occupied seats on the platform.

Mr. Percy R. Street delivered a thoughtful and stimulating address on "The Spiritualist Lyceum: Its Educational and Religious Influence." He recalled that Andrew Jackson Davis, the founder of the Lyceum, defined the child as a repository of infinite possibilities, and went on to prove the vital necessity for such a movement as the Spiritualist Lyceum. In the course of an extremely interesting account of the work done he showed that the value of the Lyceum teaching lay in the fact that it provided the finest basis of morality—to do right because it was right, not from any reward that might be the outcome; to shun wrong because it was wrong, not from any penalty that might be attached to it. In conclusion Mr. Street said that if religion meant illuminating a child's life until it became conscious of its own divine nature, then he was sure that the Lyceum was the highest form of religious training (hear, hear).

Mrs. Street (President of the Southern Counties Lyceum District Council) presented the certificates to successful Lyceum students. She said the children's cause was very near and dear to her heart. In the Lyceum children were taught only what they would be taught at their mothers' knees.

Mr. J. Forsyth (President, L.L.D.C.) occupied the chair. Mr. George Chance, Jr., presided at the organ, and songs were rendered by Mesdames Bell and Thorpe. A number of clairvoyant delineations were given by Nurse Graham (Mrs. Imison).

L. C.

## "THE VITAL MESSAGE."\*

The distinguished author's sense of humour must have responded to recent incongruous references to him as a subverter of Christianity, seeing that he is one of the most sincere and opportune of its champions. That such championship, inspired by Christian love and reason, not by personal passion, should be liable to misunderstanding so perverse, suggests that, after all, there is something to be said for the dismal doctrine of "Original Sin."

In the first chapter, after a short but powerful description of the world's condition before the war, we are impressed that two fundamentally needful Re-adjustments to the new order of things are necessary: "The first is that in the Bible, which is the foundation of our present religious thought, we have bound together the living and the dead, and the dead has tainted the living"; the second, of less importance, is that the system of Christianity has come to revolve round Christ's death, "to the partial exclusion of the beautiful lesson of His life." With convincing clarity the necessity of those two great re-adjustments is expressed. "All the religious wars, the private feuds, and the countless miseries of sectarian contention, would have been at least minimised, if not avoided, had the bare example of Christ's life been adopted as the standard of conduct and of religion." Not the dull acceptance of obviously false and pernicious doctrine with some appearance of authority, but critical examination of religion as He found it was Christ's example to us, bringing "His robust common sense and courage to bear in exposing the shams and in pointing out the better path."

Throughout the chapters headed "The Dawning of the Light," "The Great Argument," "The Coming World," "Is it the Second Dawn?" and the four appendices, a spirit of sweet reasonableness attracts the reader—a characteristic, indeed, of Sir Arthur's work generally, in happy association with fine forms of intellectual and moral force. His manner and method are admirably shown in the appendix on Professor Geley's recent work. The interpretation of materialisation submitted on p. 206 is one not to be passed by. Its congruity with some remarks of Andrew Jackson Davis upon certain famous séances in America, the final declaration of Crookes in respect of absolute adherence to the facts of his investigations with a possibility of their re-interpretation, the demonstrations of multiple personality, all combine to enforce the attention of Spiritualists themselves upon the problem of identity as put by the author of this excellent and wholly commendable little book.

W. B. P.

\* "The Vital Message," by Sir Arthur Conan Doyle. (Hodder and Stoughton. Price 5/- net.)

## PSYCHIC PHOTOGRAPHY AND THE CREWE CIRCLE.

BY THE REV. CHARLES L. TWEEDALE.

More than a year ago I obtained through the psychic powers of Mr. Hope and Mrs. Buxton, the psychics of the Crewe Circle, an excellent likeness of my uncle who had been "dead" more than twenty years. This was obtained under rigid test conditions, neither of the psychics knowing either my name or my identity. This is fully set forth in the second edition of my book, "Man's Survival after Death," which will be issued at the close of this year.

A short time ago my wife and I paid a surprise visit to Crewe, and had six plates exposed on us. I provided my own sealed packet of plates, and neither of the psychics touched the plates from start to finish. On four out of the six plates appeared the faces of our deceased relations. These results were too late to incorporate in my book, which has long been corrected and in type, but will be included in the next impression, in which I shall give full details.

I can here say, however, that in the case of the plate showing my late father-in-law—deceased some years—the evidence is of such a nature as to preclude the possibility of any fraud. This plate shows a splendidly clear and distinct likeness of my father-in-law, with a pleasant smile on his face, clearly and easily recognised by all the family, and also by comparison with his photograph taken when in the mortal, but shown *without hat*. There is no photograph in existence showing him as an elderly man, as this psychic photo does, in which he is not wearing a hat. As the result of my own personal experience under rigid test conditions, and of personal examination of a score or more of test cases, the results of which have been submitted to me, I unhesitatingly declare that the Crewe psychics have the power of obtaining photographs of the spiritual manifestations of the departed "dead," and that the evidence for this is overwhelming, and can only be ignored by those who deliberately close their eyes to, or pervert, the facts.

## D. D. HOME: SOME MEMORIES.

To a friend whose name is well known in literary circles we recently wrote making some inquiries about D. D. Home, of whom he was a personal friend. Following are some extracts from his letter in reply, written in California:—

"Yes, I am probably the only person in the world who knows the secret of D. D. Home's trouble with old Mrs. Lyon, more than fifty years ago. Also what happened to Mrs. — [we are compelled to omit the name], who wilfully brought all the trouble on him. I could also tell some wonderful things concerning the subject of a Nemesis which you touch on in your letter. I have made it a special study for years. [The allusion here is to the curious fact often observed, of the retribution which seems to follow those who persecute psychics.] I knew Home intimately in London and in St. Petersburg in 1870 and 1872. He came to London from Edinburgh especially to attend one of my recitals. He told me the whole history of the Lyons affair, and Mrs. — confessed the whole nasty business to me, thus confirming all Home had said. So I had the truth from both sides, curious to relate. There never was a more bare-faced plot to ruin an innocent man in possession of great psychic powers.

"Mrs. — at that time resided near the Marble Arch, where I took tea with her a score of times that season. First she became destitute, then she lost her sight. In 1870 she must have been over fifty years of age. The whole story would take too much time to relate, and now I am exceedingly busy."

We hope later to be able to gain some more personal particulars concerning Home from our informant, whose reminiscences cover not only the psychical but the literary, political, and social history of the last fifty years.

## TELEPATHY AND SPIRIT COMMUNICATION.

Mr. C. J. Hans Hamilton, of Le Pavillon, Mauzé, Deux-Sèvres, France, the well-known Continental psychic researcher, writes:—

On page 384 of *Light* for November 29th, Mr. Constable states (section 4 of his letter) that spirits must use the brain of someone still embodied for communication.

Perhaps Mr. Constable will inform us whose brain the spirit uses in the Direct Voice phenomenon? It does not appear to be the brain of the medium; but may spirits not possibly materialise the etheric brain or some similar organisation which they (probably) possess, as they appear to materialise temporary organs of speech?

I leave out of the question more complicated explanations of the production of the direct voice in favour of the more simple explanation of a temporary materialisation.

"Let us never, never be afraid of changing our opinions, not our knowledge. . . . Those who discover much truth—aye, who perhaps make only one truth really their own, a living, integral part of their spirits—must in developing it pass through many changes of opinion."—CHARLES KINGSLEY.

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Hunt. December 21st, Mrs. Wesley Adams.

The London Spiritualist Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Mrs. Worthington. Wednesday, 17th, 7.30, Mr. A. Vout Peters.

Lewisham.—The Priory, High-street.—6.30, Mrs. E. Neville.

Croydon.—96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Peckham.—Lausanne-road.—7, Mrs. E. Marriott. Thursday, 8.15, lecture by Miss E. Conroy, M.A.

Walthamstow.—342, Hoe-street.—7, Mrs. Orlowski, address and clairvoyance.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. and Mrs. Alcock Rush, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Cann. Thursday, 8, Mrs. Brown.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. Porter; 6.30, Mr. J. Osborn. 21st, 11, Rev. A. J. Waldron; 6.30, Mrs. A. Jamrach.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Miss Violet Burton, trance address; 3, Lyceum. Wednesday, 8, Miss Violet Burton.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Boddington, addresses and descriptions; 3, Lyceum. Wednesday, at 8, public meeting, Mrs. Curry.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Mr. Maskell. 19th, 8.15, Mrs. George.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses, Mr. G. R. Symons; 7, clairvoyance, Mrs. Inkpen. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3. Forward Movement see special advertisement.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive. Sunday, 11, Mr. W. W. Drinkwater; 3, Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. Brookman. Saturday, 7.30, Lyceum Social. Sunday, 21st, 11 and 7, Mrs. Jennie Walker, of Canada.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—11, Mr. F. Jones; 6.30, Mr. Geo. Prior. Wednesday, 17th, public circle, Mrs. Jennie Walker. Healing: Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday. Advice and information given freely on the subject of Spiritualism; apply Hon. Secretary, 10, Evelyn-road, Wimbledon.

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# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## The Christmas Holidays.

The offices of "LIGHT" and the London Spiritualist Alliance will close on the evening of the 24th, and re-open on Monday, the 29th inst.

## NOTES BY THE WAY.

The world is a greyer place than it used to be, and even the coming of Yuletide is powerless to do more than distract our attention for a time from the tribulations of a war-worn humanity. It is possible we shall never win again to the old boisterous moods. Even before the war a poet wrote of "modern melancholy," and saw something hectic and unnatural in the gaieties of the time. What he would say of the jazz dance and other feverish exercises of the jaded souls of our day we can imagine. He would probably find something ghastly and sepulchral in its mirth. To us such orgies are merely evidences of reaction—something transitional, for we never believe the world is going down the hill. We are merely passing through a kind of fermentation period. By and by—it may be a long time to wait—we shall pass to a more settled condition. But just now let us unbend the bow and bid even "divine philosophy" make holiday. There are some roses to mingle with the rue—Christmas roses—and we select, as the appropriate rhyme to holly, the word "jolly," leaving folly and melancholy alone. "So now is come our joyfullest feast," sang George Wither centuries ago. We salute his memory, and will be as merry as we can.

\* \* \* \* \*

"Christmas links us up again," not only with each other, but in some sort with Nature herself, as shown, for example, in the garnishing of our walls with evergreens. That rite was, in ancient days, a kind of ceremonial tribute to the Nature-spirits—the elves of wood and meadow. We have no sympathy with those prosy pedants who tell us that Christmas is celebrated at the wrong time of the year—that the Great Event which we commemorate could not possibly have occurred in the winter season, for then the shepherds would not have been watching their flocks by night—that, in short, Christmas is simply a survival of an old heathen festival. The "Pagan suckled in a creed outworn" might well have had glimpses that would make him less forlorn than many a modern viewing the Christening of to-day. And as for its being the wrong time of the year, the remedy is a simple one; it would be to dedicate the whole year to the Prince of Peace and the spirit of good-will, and the exactitudes of dates would matter nothing. But this, simple as it is, must be for ever present a counsel of perfection. But if joy can be "unconfined" only once a year, let us be content for the time. Hang up the holly and the mistletoe. They

will make welcome for more than the Nature-spirits—for the invisible guests who revisit from the homes of the hereafter those homes that they have left behind but never forgotten.

\* \* \* \* \*

In LIGHT of the 6th inst. we referred, in common with many other journals, to the predictions of Professor Albert Porta, the American astronomer, that great cosmic disturbances would follow on the appearance of a sun-spot arising out of a conjunction of planets, which it was alleged would exercise a disturbing influence on the sun. The prophecy had no disturbing influence on us. We have seen too much of the fallacy of these wholesale prophecies in the past. On several occasions, in former days, we printed astrological predictions at the earnest desire of astrologers who desired to give a test and demonstration of their powers. The results were always unfortunate for the prophets, and indeed if we had had nothing else by which to form a judgment we should have lost faith in prophecy. On many occasions we have cruelly kept out some fond prediction which the prophet wished us to publish beforehand, and as nothing happened to justify the forecast, we felt we really deserved the thanks of the person concerned—we never received them! We are told of the impending "end of the world" (to occur this week), and that many people have been frightened. They must be extremely credulous. Here is our own very safe prophecy (made some days before the fatal date). The world will go on very much as at present, and LIGHT will come out as usual at the end of the week.

\* \* \* \* \*

Many years ago we heard a spirit communicator say that disease was Nature's punishment for man's own faults of ignorance and stupidity. He was speaking of the untimely deaths of children, and deploring the theological cant which comforted the parents with the idea that it was the will of God. It was not God's will, he said; it was man's folly. And lately we saw in an evening paper a letter from a medical man who described how at the bedside of a sick child the child's grandmother said, "It is God's will," to which the doctor replied, "No, it is not God's will that things should be so. It is man's folly." The writer of the article applauded that statement, which reproduced almost exactly the comment made by the spirit communicator. So the "mischievous drivel" which is notoriously all that spirits ever utter is creeping into our midst insidiously. The Church and the Press must really protect us against this kind of thing—if they can. It opens the door to a quite appalling amount of revolutionary sentiment.

## AT CHRYSTEMASSE TYDE.

Two sorrie Thynges there be—  
Ay, three,—  
A Neste from which the Fledglings have been taken,  
A Lambe forsaken,  
A Redde leaf from the Wilde Rose rudely shaken.

Of gladde Thynges there be more,—  
Ay, four,  
A Lark above the olde Neste blythely singing,  
A Wilde Rose clinging  
In safety to a Rock, a Shepherd bringing  
A Lambe, found, in his armes, and Chrystmasse Bells  
a-ringing.

## LORD RAYLEIGH AND SIR WM. CROOKES.

MEMORIAL ADDRESSES BY SIR O. LODGE AND SIR WILLIAM BARRETT.

Two former presidents of the Society for Psychical Research were honoured at a notable gathering of the members of that Society held on December 9th in the Steinway Hall, the Right Honourable GERALD BALFOUR presiding.

The CHAIRMAN said: "Within the last few months we have lost two of the most distinguished members of our Society—Lord Rayleigh and Sir William Crookes. Both were stars of the first magnitude in the scientific firmament. We meet together this evening to listen to memorial addresses on them from two of our distinguished members. I will call upon Sir Oliver Lodge to speak on Lord Rayleigh."

SIR OLIVER LODGE, in the course of a noble tribute to his brother scientist, described him as one whom posterity would regard as in many respects the greatest of those who had occupied the presidential chair of the Society. Referring to Lord Rayleigh's occupancy of the high office of president of the Royal Society, Sir Oliver spoke of his close connection with the National Physical Laboratory since its commencement, as well as of his acting as adviser to the Government on scientific questions, and adviser to Trinity House. In 1904 he was awarded the Nobel Prize. He was a member of the Legion of Honour, and of many foreign societies, holding a number of honorary degrees at home and abroad. Lord Rayleigh's varied research illustrated in a marked degree the diversity of his genius. All his investigations were marked by the same characteristics—a severe grasp of principles and a fearless facing of obstacles. His researches, carried on for more than fifty years, covered almost every branch of physics, and there was not one of these in which he did not raise the level of our knowledge; whatever the difficulty of the subject it was never increased by any obscurity on the part of this author. Another feature of the papers which he contributed to the Royal Society was their catholicity. Whatever the subject of the paper the same characteristics were presented. He had the power of stating concisely the essence of his subject, and any subject acquired clearness after passing through his mind. It was like a filter. Another characteristic was the soundness of his judgment. "I question if in this respect," said Sir Oliver, "he has ever been surpassed." Lord Rayleigh did not shy at anything because it was new. Neither did he think that the new was necessarily better than the old. He was a man whose judgment was never influenced by contemporary opinion. The speaker referred to Lord Rayleigh's discovery of the new gas, Argon, in the atmosphere, and to his brilliant elucidation of the blue of the sky (caused by the atoms of the air), the twinkling of the stars, and the colour of opal. All manner of unsuspected discoveries were revealed by his genius, and insignificant things ceased to be insignificant after he had dealt with them.

Coming to his connection with the Society for Psychical Research, Sir Oliver Lodge remarked that Lord Rayleigh was more impressed with "physical phenomena" than with those that were purely psychical. Things that he could see and handle impressed him most. Given irrevocable evidence of Telepathy between the living, he saw no objection to its existence between the living and the dead. He was non-plussed by the results obtained with physical mediums. He never gave way to the easy temptation of condemning things wholesale. Caution he possessed to a remarkable degree. But he was cautious in rejecting as well as in believing. "It is easy," added Sir Oliver, "to obtain credit for robust sense in the scientific world by ridiculing unorthodox phenomena." It was a good thing for the progress of knowledge that some pioneers were willing to run the risk of harbouring strange guests in the shape of new facts. If Lord Rayleigh was absolutely convinced of any fact he would stand up for the truth in any assembly in the world. (Applause.)

## ADDRESS ON SIR WILLIAM CROOKES.

SIR WILLIAM BARRETT followed with an address on Sir William Crookes, in which he traced the events in the life of that distinguished scientist and spoke of his many epoch-making discoveries. Turning to the psychic side, the speaker referred to Crookes's passion for exact data, a fact which suggested that he would look with scorn on the loose phenomena observed by psychic investigators. He held the view, however, that it was the duty of a scientific man to examine such phenomena to see if they could be confirmed, and if not to expose them. And yet in the face of such explicit statements of his views Crookes was ostracised by the bulk of the scientific world when he made his announcement of his belief in the truth of the facts he had investigated and proved. The speaker quoted from Sir William Crookes's published testimony that seven or eight of them had seen at the same time in his laboratory the materialised form of Katie King and the medium Florence Cook. The statement was made not by a careless simpleton, but by one of the greatest men of science of the age. Well, what were they to say about it all? No such perfect demonstration of a transcendental character had been seen before. It suggested to the speaker's mind a reverent comparison with the re-appearance of our Lord after His

crucifixion. Mr. F. W. H. Myers predicted that "in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it."

How came it that Sir William Crookes obtained such wonderful results, while others failed to secure them? They must recognise that much of what he achieved was due to his patient skill in research, and then he had the good fortune to experiment with the most gifted mediums.

It was quite possible that Sir William Crookes's knowledge of psychic phenomena, coupled with his original genius, would enable him to devise some fresh tests and methods of communication, some proof of survival more convincing than any they now possessed. It was so in the case of Myers. Was he not in very truth trying now to communicate with them in order to prove that his personality had survived the dissolution of his body and brain?

With this dramatic prelude Sir William Barrett proceeded to relate an incident of great interest. He proposed, he said, to return to this and other incidents more fully on a later occasion when more time was available.

With a friend, continued Sir William, he had investigated a very remarkable case of mediumship by a lady of culture, the daughter of a judge, a lady whom he would call Mrs. W. She was one who knew nothing of mediumship, Spiritualism, or of Sir William Crookes, yet extraordinary messages had been received by her by means of automatic writing, messages of a scientific character connected with Sir William Crookes's researches into the composition of diamonds. He and his friend did not witness this, but they saw the lady in a trance and got messages through her purporting to come from Sir William. In them there was a reiteration of the word "KLIPDAM." None knew what it meant. It was taken down at the time by his friend and a distinguished King's Counsel who was present. The members of Sir William Crookes's family were appealed to but they could throw no light on the word. Finally, Mrs. Cowland, Sir William's eldest daughter, on going over some photographs left by her father, found two taken in diamond mines in Kimberley in South Africa, and on them, marked in his handwriting, was the word "KLIPDAM."

At that interesting stage Sir William Barrett left his most suggestive disclosures, promising to return to them at an early date.

## COMMENTS BY SIR WILLIAM BARRETT.

The "Daily News" (December 11th) writes:—

The story told by Sir William Barrett to the Psychical Research Society on Tuesday of a medium having received a message from Sir William Crookes in which the word "Klipdam" occurred is considered of very little value by those seriously interested in psychical research. "Supposing," said a student of psychic phenomena yesterday, "that Mrs. W. (the medium) is perfectly honest. What happened was probably this. She had read, or heard, at some time or other that Sir William Crookes had visited the Kimberley mines, and she had also read or heard of the words Klipdam or Klipdrift. All conscious memory of this had passed away. But the sub-conscious memory is far more tenacious."

"In dreams, in a state of trance, or in conditions of fever, the earlier impressions become for the moment visible. The amazingly retentive sub-conscious memory is tapped; or, to use the jargon of the psychics, the threshold is lowered. That is all."

To this Sir William Barrett replied in the "Daily News" (December 13th) as follows:—

At the close of an address on the life and work of Sir W. Crookes, O.M., which I gave at a recent meeting of the Society for Psychical Research, I briefly related an incident which, after careful investigation, appeared inexplicable except on the assumption that Sir W. Crookes was attempting to give some definite proof of his survival in the unseen. Commenting on this you state that this evidence (and therefore my opinion) "is considered of very little value by those seriously interested in psychical research." It would be interesting to know who is your authority for a statement which, so far as I am aware, is absolutely unfounded.

No serious student of psychical research—and I suppose after over forty years' experience I may be called such—would dream of forming any conclusion in this difficult region of inquiry on a few lines in a newspaper report; or even from the brief reference I made to this incident in my address. When the whole evidence is published criticism, however severe, if well-informed, will be both welcome and necessary.

Meanwhile, your own inquiries have remarkably confirmed the evidential value of the particular test word, insistently repeated by the soi-disant Crookes through the accidental mediumship of my friend Mrs. W., when she was unconscious and deeply entranced. Such plausible explanations as your psychical student gives have of course been adequately considered and rejected.

In an interview in the "Daily Mail" (December 15th), Sir William said:—

"I cannot give the lady's name, but she is a personal friend of mine who never met Sir William Crookes. She is not a professional medium. The communication took place

at a private séance. Mrs. 'W.' was in a trance on a couch when Sir William Crookes purported to speak through her mediumship.

"During the trance Mrs. 'W.' kept muttering something which at first sounded unintelligible. Those present, however, made out the words 'Tell them Klipdam.' This, however, conveyed nothing to those present, but later Mrs. Cowland, Sir William Crookes's daughter, showed me some old lantern slides, two of which, taken by her father, bore the inscriptions: 'Klipdam Diamond Mine No. 1 and No. 2.' The photos were of a number of small huts."

Lieut Saunders, writing from Rendlesham-road, Clapton, states: "Klipdam is surely the name of a small settlement on the Vaal River occupied chiefly by diamond diggers."

### "A PERSONAL EXPERIENCE AND A WARNING."

V. C. D., who reviewed Mr. Coulson Kernahan's book on Spiritualism (p. 368) writes:—

Mr. Coulson Kernahan states that his book is to be taken seriously, which he thinks I have not done. He has, he says, attended one, and only one, séance; and this, of course, entitles him to speak with authority. (1) At this séance, to take him seriously, (1) he heard a voice "which he believes to have been the medium's" which told him a fact known only to himself; (2) another voice, which he admits to have been supernormal, which gave him the excellent advice not to meddle with what he is evidently unfitted to deal with; (3) he saw in front of him a "luminosity out of which looked a singularly beautiful and sensitive face," seen not only by himself but by all present.

This gentleman seems to be one of those who think that their "convictions" can take the place of reasoning. If his warning is, as he says, to be taken seriously, will he kindly inform us:—(1) On what logical grounds he infers the first voice to have been the medium's; (2) what experimental grounds he has for his theory that the medium read his thoughts amid those of a number of other sitters; (3) what experimental verification he has for the theory that a memory-picture can be "seen upon stilled waters of the mirror of my own mind, and thence projected, subconsciously, or all unconsciously, upon the darkness." This theory, *substantiated*, would be most interesting, but Mr. Kernahan's "convictions" are beside the mark; (4) how, after admitting the second voice as supernormal, he can "seriously" say that tables, etc., are required to establish communication when he had just given an instance to the contrary; and finally (if they were) why the clicks of an electro-magnet are a reasonable mode of conveying intelligence and those of a table unreasonable.

He is "bitterly opposed to Spiritualism as a creed." Will he kindly tell us what this "creed" is? We do not know it. We know certain facts, and we draw certain scientific and moral inferences, but we profess no creed; and some of us think that if the Divine Power had "locked a door," it is reasonable to suppose that human powers would be quite inadequate to force it. As he considers it his duty to warn us against these things, will he confer a great benefit on us by explaining why the "discerning of spirits," trance communications, and physical "powers" were legitimate in St. Paul's day and illegitimate now?

Mr. Kernahan is welcome to his opinions, which seem to Spiritualists quite illogical, but when he gravely undertakes to warn us, on his own theological prepossessions, against what we know to be both objectively and morally true, he must be prepared with scientific evidence to support his inferences if he wants to be taken "in all seriousness."

"BEAUTY which is without any use may not be explained by natural selection. . . . The most gorgeous beauty is lavishly distributed even among the lowest animals; such as marine shells or polyps, where no such explanation is possible. The process by which such beauty is originated and intensified is wholly unknown to us."—JOSEPH LE CONTE.

ARTIST AND MORALIST.—Rodin, the great French sculptor, has called Kahlil Gibran, the poet painter of Lebanon, "the William Blake of the twentieth century." He has just been introduced to English readers in a small volume entitled "The Madman, His Parables and Poems" (Hutchinson and Co., 5/-). The delicacy of the three drawings which illustrate Gibran's pencil-work, and which are rather more reminiscent to us of Flaxman or of Rodin himself than of Blake, is matched by the delicacy of touch in the stories—the perfection with which they often convey or suggest in a very few words a beautiful or profound idea. In some the idea is easily understood, as, for instance, when the eye says it can see a mountain, and the ear and nose and hand, not being able to distinguish any mountain, agree that there must be something seriously wrong with the eye! Others, such as that of the man (identified with the writer's self) who is accounted mad because he appears in public without a mask, or that of "The Perfect World" wherein all emotions are measured out and regularised, are exquisitely veiled satire—such satire as "like a polished razor keen, wounds with a touch that's neither felt nor seen."

## THE SHINING PRESENCES.

(REPRINTED BY REQUEST.)

Through all the myriad shapes of pain, and fear, and misery that dog the steps of mankind to-day, shines the presence of beauty. Behind that mask which we call the human face—no matter how seared by vice, how wrung by suffering—smiles the spirit serene and stainless, beyond all peril of scar or blemish. The "clanging rookery" of the world never mars its peace, there are no riddles which can perplex it, no delays vex its patience. It has no disquiet or doubt, but dwells in eternal light and bides its hour.

Our roads, however tortuous, made difficult by darkness, or tangled with failures, lead at last to loveliness. It peers in like a climbing flower at the barred window of a dungeon at the captive within. It meets us in a thousand shapes at every step of our way—the beauty of holiness in a human life, the inspiration of a great idea, the glance of kindly eyes, a snatch of music, a glow of colour, a blue sky, a sunbeam, a mass of floating cloud.

The clear-eyed amongst us awake early to a knowledge of the secret, and for them the revelation comes full soon, and the divinity within recognises with joy its fellowship with the divinity made visible in the life around it. They win soon to that maturity which is really the youth of the soul. But others—and these are the great majority—remain for the time ignorant or fearful. They deny the realities of which they have no knowledge, or, assuming their possible existence, quake at the thought of "prying into mysteries." Nothing is to be unveiled for dread of the terrors that may be behind the veil. We must not look too closely at the star lest it fall. There are goblins abroad—let us avert our gaze. They view the excursions and discoveries of the more alert and progressive mind with apprehension, and utter many a warning and denunciation. To see them then is to be reminded of the homely parable of the hen frenziedly clucking as she watches the ducklings amongst her brood taking fearlessly to the water.

To the spiritually discerning increase of knowledge brings increase of faith. For them every step into the unknown is a step nearer to the realities—the truth that makes free, the beauty that endures, the wisdom that is simple beyond all speech. For them every veil withdrawn shows the face of divinity more lovely, more august, more filled with eternal benignity. Behind each grey and ghostly shape they behold the abiding angel.

Everywhere for them are visible the shining presences of the immortal world guiding the destinies of men, and distilling the essential good from all forms of crudity and misdirection, however squalid and unlovely. And if haply they doubt and hesitate before the menace of evils that threaten at times to overwhelm the world, another step forward banishes the fear, and they learn that true safety lies in constant advance, that the things unknown may be clearly discerned, and their beauty interpreted and understood, and the things already achieved built into the great fabric of life as a foundation for higher and yet higher revelations.

Everywhere the shining presences—ministering to their brethren on the roads of earth, patient of mockers, smiling at doubts, turning the strength of enemies to weakness, and making their weakness a cause of compassion and a means of help. They clasp hands with those who see them and seeing, march breast forward to join their radiant bands, and their faces for ever shine upon us as we go.

D. G.

## GLASTONBURY AND THE GATE OF REMEMBRANCE.

Mr. F. Bligh Bond, F.R.I.B.A., lecturing a few days ago before the Taunton Field Club, described the results of the resumed excavations at Glastonbury Abbey in August last, including the discovery of the Loretto chapel, built by Abbot Bere, the last Abbot but one of Glastonbury. Mr. Bond reminded his audience that in his book, "The Gate of Remembrance," published early last year, he had given a plan of the chapel obtained in the course of psychological experiments which he had been carrying on for a considerable time. There were material differences between this plan and the chapel which they had found as a result of the communications he had received, but these differences were due to the fact that his mind interpreted the plan in a certain way which was literally right, but actually wrong. "There is," said Mr. Bond, in conclusion, "very fruitful study for us all in this psychological business. We cannot help feeling we are in touch with a much larger life and memory than we can see around us, and in a much larger company of those who have gone before us. It is a feeling that makes one full of hope and happiness. It is to me a great happiness to be able to say that I have succeeded in finding that the details I obtained in this way are true."

INDEX TO "LIGHT."—We find it again necessary to follow the practice of recent years and print the index separately for the use of those (relatively few) readers who bind their volumes. It will be ready early in January, and can be had on application, price 6d., post free.

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### THE SPRITES OF YULE.

At a time when our thoughts are turning to such possibilities of feast and revel as the war has left to us, it might well seem that spirits of the remote, ethereal type depicted by poets would find the world a more than usually repellent place of abode. One can easily imagine, for instance, those fair sylphs, whom Shelley described in "Adonais," turning away in disgust from a humanity made additionally gross by an increased attention to the pleasures of the table, and by what they might consider a coarse and unseemly mirth, even when it fell short of the "jazz dance." We say this without any desire to disparage the idealised type of spiritual beings which the poetic imagination has bodied forth. Far from it. We love to think and read of the wondrous elfin world, with its starry splendours and its delicate fantastic beauty. We are even charmed with Lamb's quaint idea of the invisible realm as a kind of shadow-land:—

We willingly call a phantom our fellow as knowing we shall soon be of their dark companionship. Therefore we cherish dreams. We try to spell in them the alphabet of the invisible world, and we think we know already how it shall be with us. Those uncouth shapes which, while we clung to flesh and blood, affrighted us, have become familiar. We feel attenuated into their meagre essences, and have given the hand of half-way approach to incorporeal being.

There is a mood in which one can enjoy these fanciful pictures of the unseen world as limned deftly by the great writers of the past. True, such writers were far from human standards as we conceive them, but then it is to be remembered that their appeal was really made to the fancy and imagination. They asserted no claim to be seers and revealers of interior realities. They left that (rather unfortunately) to the theologians, who, as a rule, failed miserably, their revelations having all the extra-human atmosphere with none of the kindly play of fancy and ideality.

And this brings us to a consideration of the only great imaginative writer who ever handled the subject of ghosts in a warm-hearted and natural fashion—Charles Dickens, he of whom it was said that he invented Christmas! In his exuberant humanity he pictured the Christmas ghost as returning, not to affright the revellers or to rebuke their mirth, but to open the hearts of selfish and gloomy ones amongst them to all the cheerful and kindly influences of the festal season. And how near to the truth the intuitions of the great novelist carried him! Witness his description of Marley's ghost in "The Christmas Carol":—

The same face, the very same. Marley in his pig-tail, usual waistcoat, tights, and boots, the tassels on the latter bristling, like his pig-tail, and his coat-skirts, and the hair upon his head. The chain he drew was clasped about his middle. It was long, and wound about him like a tail, and it was made (for Scrooge observed it closely) of cash-boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel.

That picture of the fetters which Jacob Marley wrought for himself in his selfish money-grubbing life on earth will have to none so vivid a significance as to Spiritualists, who know that there is more than imagination in it, and that the creative power of the spirit in certain states is quite capable of projecting externally such a symbolic chain as that which Marley dragged and Scrooge saw.

Even the goblin in "The Chimes" is a wise and beneficent spirit:—

"The voice of Time," said the Phantom, "cries to man, Advance! Time is for his advancement and improvement; for his greater worth, his greater happiness, his better life; his progress onward to that goal within its knowledge and

its view, and set there in the period when Time and He began."

Whether it is the ghost of Marley, the Spirits of Christmas, Past, Present, and To Come, the Goblin of the Bells, or the awesome spectre that attended the solitude of "the Haunted Man," all have their mission of goodwill—to turn the thoughts of men, not from the earth, but only from its baser things. Hear the words of one of the spirits to Scrooge:—

There are some upon this earth of yours . . . who lay claim to know us, and who do their deeds of passion, pride, ill-will, hatred, envy, bigotry, and selfishness in our name, who are strange to us and all our kith and kin, as if they had never lived.

This is one of the glories of Dickens. Who, more than he, realised the spiritual nature of the human affections? The sour moralist, the gloomy ascetic, preached in vain to him their doctrine of the soul as a cold abstraction—he would have none of it. He saw too deeply into the heart of things to be beguiled by ideas of metaphysical angels or aimless wanderers from "the vasty deep." His were ghosts that could point the true message of Christmas and even lament when, by their own follies in the flesh, they were barred from its atmosphere of love and joy and fellowship. "My spirit," wailed the ghost of Marley, "never walked beyond our counting house . . . and weary journeys lie before me." It is most true a picture. The ghosts that Dickens describes, like the spirits we know, "walk" for their own highest good or for that of others, and never merely to affright the senses of mortals and add new terrors to the grave. His phantoms and spectres, while presented in some of the conventional trappings, taught the lessons of the soul, and showed how in the simple joys and sorrows of poor humanity were concealed the deepest springs of its divinity. It is good to think that the influence of the great novelist in this direction is still at work leavening the thought of the world, for there are still many spiritual philosophers of the Laputa type who discourse of the next world with their eyes on the clouds, and to whom the soul is a "meagre essence." And now that the spirit of Christmas is abroad, and the ghost story of the olden type gives a pleasing thrill as we gather amidst the holly and mistletoe about the Yule fire, it is good to think that nothing of our innocent merrymaking is alien to the true life of the soul. For love and joy are amongst the fruits of the Spirit, and if they were as manifest all the year round as at Yuletide, the world would indeed be a happier place.

### DONATION OF £1,000.

A SPLENDID CHRISTMAS GIFT.

D. M. C., after contributing a hundred guineas to the Memorial Endowment Fund (acknowledged at the time) has now most generously sent a cheque bringing up the amount of his donation to £1,000. The offering is made in memory of his son, Lieut. I. M. C.

This fresh example of munificence is very encouraging. We are grateful for all contributions, however small, to the Fund—from each according to his means—but large sums like this bring us by more rapid strides to the goal.

VERSE, GRAVE AND GAY.—Two booklets of verse have been sent us by their authors for notice. Margaret O. Lancaster's "Poems of Consolation" (Partridge and Co., 9d.)—two or three of which have appeared in these columns—are marked by simplicity, brevity (they seldom occupy more than a page) and a grave sweetness, harmonising with the writer's full confidence in the Love which "over and around us lies." Her prayer is, she tells us, that these little poems may be the means of bringing peace to sore and troubled hearts, and they are well-fitted to fulfil that end. Elise Emmons' "Winter Songs Among the Snows" (John M. Watkins, 2/6 net) are both more numerous and more varied—ranging from serious reflections, delicate fancies and humorous skits, to the most light-hearted liltings expressive of the healthful joy of living, and an untiring delight in the ever varied beauty and bounty of Nature.

## FROM THE LIGHTHOUSE WINDOW.

Mr. William Marriott, at Mortimer Hall, on Saturday evening last, proved to his own satisfaction how spirit photographs such as those shown by Mr. Hope in the same hall on the previous Saturday might be produced. The hall was too small for the large number of people who attended.

After Mr. Marriott had exhibited his futile pictures he invited discussion. The Rev. Walter Wynn, Miss Stead, Mr. Hobbes, Miss Scatterd and Mr. Hewat McKenzie spoke. A committee of six from the audience was appointed to conduct a test with Mr. Hope.

Mrs. Susanna Harris, at the Steinway Hall last week, while blind-folded, executed a painting in oils and nearly completed a second painting. The process took over two hours, during which time music was going on continuously. Many of those who understood what was really taking place were strongly of the opinion that such exhibitions should not be presented as public entertainments.

Mrs. Philip Ch. de Crespigny's story in the Christmas number of the "Premier" deals with the phenomenon of the Direct Voice. "The Voice," as the story is named, relates an episode in the life of a man who, somewhat as in Mr. Anstey's novel, "The Giant's Robe," has published in his own name the novel written by another man, after the real author had died. The "voice" leads to a confession of the fraud on the part of the offender, after he and a friend had separately consulted Norton Vyse, the psychic expert. The story is not only interesting and skilfully told, but will prove a liberal education on Direct Voice phenomena to uninitiated readers.

Concerning Mr. W. H. Hurndall's offer of £1,000 for absolute proof of the reality of psychic phenomena, the "Evening Standard" makes the following sapient remark: "It is significant that Spiritualists should continue to maintain the attitude that honest doubt is a state of mind inimical to any successful psychic demonstration." The conclusive reply is that thousands of honest doubters have been convinced of the reality of psychic phenomena, in spite of their honest doubt. Honest doubt, as has been stated many times before, is no impediment to the production of evidential manifestations.

On the other hand, we have known cases of persons who were not troubled by doubts and were friendly disposed to the subject who could yet get no wonders produced in their presence. This leads us to believe that there is some obscure chemical element in the matter such as that hinted at by Professor W. E. Benton, who remarked that mediumship seemed to him analogous to the chemical process called catalysis, whereby some element brought into a group of elements caused them to fuse, while some other element rendered all combination impossible.

Lady Conan Doyle was presented with a beautiful bouquet by the miners of the Rhonda Valley on the occasion of her husband's lecture. Considering that she had ventured forty-eight miles on hill roads in a tempestuous night, the compliment was well deserved. The Spiritual movement owes a great deal to this lady, whose grace and charm win hearts for the cause wherever she goes, a fact which repays her for her frequent absences from her children and her household.

E. C., a scientific contributor, writes suggesting that sceptics and other cranks connected with the psychical movement should have a special decoration. He adds, "I would suggest a medal made of Osmium (that being the densest known metal), in the shape of a mobius surface (that is, one-sided), and bearing the figure of an ostrich, for obvious reasons."

Miss Lind-af-Hageby was one of the speakers at the Queen's Hall last week at a meeting in aid of the "Save the Children" Fund, devoted to the saving of infant life. She referred to the half a million fatherless children in Serbia suffering from malnutrition, and the misery existing in Poland, Czecho-Slovakia and Armenia. Miss Lind made an eloquent appeal for public aid. Lord Weardale presided.

We observe the announcement of the decease of Mr. Henry Clay Frick, the American steel magnate, who was a partner of the late Mr. Andrew Carnegie. It is recalled amongst us that Mr. Frick followed the subject of psychic investigation many years ago through the mediumship, amongst others, of Mr. William Eglinton, the famous physical medium. Mr. Frick's fortune is estimated at \$40,000,000.

An American correspondent writes: "Our stores are flooded and the columns of our magazines filled with all sorts of psychic stuff, but nine-tenths of it is faked and offensive." Other correspondents in the United States have told us of the sham communications and stories by bogus mediums and experts now being published there. It was only to be expected. We have a little of the same thing here.

In reply to inquiries regarding the "Quest," for January, which is to contain an article on "Spiritualism: Its Position and Its Prospects," by the Editor of *Light*, the magazine, which is edited by Mr. G. R. S. Mead, the author of many books on mystical philosophy, is published by Mr. J. M. Watkins, 21, Cecil Court, W.C.2, price 2/6.

"Only dolts would deny that sometimes there is ever such a tiny jerk of the curtain which covers the window looking into the Beyond," is a statement we are surprised to find in the "Daily Express" (December 15th). It is the prelude to a story which is described as "a pleasantly baffling little study in the occult."

The story is of a girl sitting in a Kensington drawing-room after dinner—a young English girl, cynical of the occult and emotional, who adores Mr. Robert Loraine. Suddenly, without the slightest warning, she is present at a rehearsal of "Arms and the Man." She has never seen the play nor read it, nor has she seen the "Chocolate Soldier" travesty. But she sees the whole first act and part of the second played, with all the halts and the traffic on the stage and repetitions which attend rehearsals. She describes the setting accurately—Raina's bedroom lit by two candlesticks and the window looking on the Balkan peaks. She repeats the dialogue.

The next night she goes to the theatre and sees the play exactly as she saw it in the drawing room. The writer states that he can personally vouch for the accuracy of the facts.

Mr. W. N. Beaver, in his "Unexplored New Guinea," just issued, says that the bane of the country is the dread of sorcery. If a man wants a love charm, he goes to a sorcerer; if he wants to rid himself of an enemy, he goes to a sorcerer. Often, it appears, the mere suggestion that he had been bewitched is enough to kill the enemy; we are not told if it suffices to inform the object of one's affection that she has been charmed. Mr. Beaver tells of a "very renowned wizard named Baii . . . a little wizened dried-up old man with a crippled leg and one side of his face horribly distorted with lupus." Baii was implicated in an attack on a party of police, but the case against him broke down. "As witness after witness came in, Baii, leaning nonchalantly on his stick, gave the unfortunate Papuan one single look, and that man simply fell in a fit on the floor. I saw this happen time after time till even the interpreter became affected and the epidemic began to seize the police."

There is a story which concerns a very positive gentleman who, taking out his new chronometer one day, announced that if the sun had not descended below a neighbouring hill in the next ten minutes, it would be late! His mental attitude is matched by that of some other very confident persons who regard Spiritualism as considerably higher in the social firmament than it ought to be according to their "time of day." It has not yet dawned upon them that it must be their chronometers that are wrong.

The cobbler, in one of Gorki's novels is described as saying, "I make shoes to live, and I live to make shoes. What is the sense of that?" That cobbler put into a sentence a very deadly indictment of that Materialism which darkened the life of millions. When Spiritualism has had time to prove and not merely to preach the larger meaning of life we may find some later cobbler saying, "I make shoes to live, but I do not live to make shoes. There would be no sense in that." Truly a happy life is a matter of common sense as well as of high ideals.

We have to go abroad for news. A correspondent in Canada forwards us a cutting from a Canadian paper in which it is stated that Mr. W. T. Stead founded his arguments on Spiritualism "on the good faith of the notorious Julia, a medium who has since been proved to have been an unscrupulous faker." (!)

## MR. MARRIOTT ON SPIRIT PHOTOGRAPHY.

## A CONJURER'S "EXPLANATIONS."

Mr. William Marriott gave a pleasant entertainment at Mortimer Hall on Saturday night last, when in the presence of a very large audience he exhibited a number of lantern slides showing how certain psychic phenomena might be explained. Mr. Marriott has had a long connection with the conjurer's art, and his efforts were a tribute to his resource and ingenuity. As serious attempts to account for phenomena which trained psychic investigators have witnessed they were merely childish.

He challenged Mr. Hope to produce an "extra" on any one of the photographic plates in a box sealed under his direction, and Mr. Hewat McKenzie accepted the challenge on behalf of Mr. Hope. A committee to supervise the arrangements and conduct the test was elected as follows: Miss Stead, Miss Scatcherd, Dr. Ivor Tuckett, the Rev. Walter Wynn, Mr. Sydney Moseley ("Daily Express"), and Mr. Marriott.

During a discussion which took place Miss Stead, Miss Scatcherd, Mr. Hobbes, Mr. Hewat McKenzie and the Rev. Walter Wynn spoke, testifying to what they had seen.

What we were chiefly impressed with was the utter futility of the proceedings. It is of no moment to the world whether Mr. Marriott be convinced or unconvinced.

## MYSTICAL NUMBERS.

Mr. Frederick Bligh Bond's latest book takes us into regions of a nature abstruse to the ordinary reader. It is entitled "Materials for the Study of the Apostolic Gnosis" (Blackwell, Oxford, 15/- net). The Rev. Dr. Simcox Lea, in the apologeta to the book, points out that it presents a very large number of indisputable facts illustrating a parallelism of meaning and of numerical values in the equivalent of the letters constituting words and phrases employed in the Greek texts of Scripture and other documents of the apostolic or sub-apostolic period. The fact that the Greek alphabet was used to denote numerals is of course well-known. But the idea that the sum of the letters of a word or sentence could have any bearing on the literary meaning is a matter of dispute amongst scholars. Yet there is considerable evidence that these concealed meanings were deliberately aimed at by the ancient writers. Some of the facts are given by Mr. Bligh Bond in the chapters which follow, but consideration of these esoteric meanings is naturally one for experts.

The example that will most naturally come to the mind of the uninitiated reader is the fact that the "Beast" of the Apocalypse is mentioned as 666, "which is the number of a man." Mr. Bond points out that it is now accepted by many conservative scholars that the "Beast" was the Emperor Nero, for his name in Hebrew, NRVN. QSR. (Neron Kaisar), enumerates at 666. Further, if the Roman spelling of "Caesar" be followed the Greek gives us NEPON KAESEAP = 1332 = 666 + 666. We give that as an example that will be most familiar to the average reader.

It is a work for the scholar skilled in Biblical exegesis or interested in the more concrete evidences of mysticism underlying the written letter. We have small doubt that the book of Revelation at least was written "within and without," i.e., that it had an esoteric meaning and an exoteric one. Meantime, we agree with Dr. Lea that it is by facts men learn, for "theories may be wrong but specimens are facts." And Mr. Bligh Bond gives many specimens in support of his thesis, of which we expect to hear more. There are many doors yet to be unlocked in the great storehouse of spiritual knowledge.

## A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £—, to be applied to the purposes of that Society; and I direct that the said sum shall be paid, free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

THERE is nothing so great that I fear to do for my friend; there is nothing so small that I will disdain to do for him.—PHILIP SIDNEY.

SPIRITUALISM AND CHRISTIANITY: A SCIENTIST'S TESTIMONY.—Spiritualism rightly investigated and appropriated should stimulate the social, moral, and religious advancement of humanity. Spiritualism has a high purpose: it is no more the result of chance than the stars, nor more properly fitted for commerce than Christ, nor more intended for idle chatterboxes than the library of the British Museum. Spiritualism undefiled may even rediscover Christ; may absorb the "dusky veil" of His glory, silence the bickerings of the creeds, and shame vice as if in fact He were to "return in like certainty as that in which He went." Spiritualism could not oust Christianity. Christianity awoke a sleepy faith in immortality, as Spiritualism is awaking a sleepy faith in Christianity.—From "Man-making," by W. E. BENTON.

## "THE BRITISH MAN AND WOMAN."

## SIR O. LODGE ON THE INFLUENCE OF THE MEDIUM.

The first issue of "The British Man and Woman," a monthly magazine, reaches us from the Kingsley Press. It contains many bright and interesting features, among them a contribution by Sir Oliver Lodge, entitled "On Communication with the Dead," in the course of which some timely warnings are given. Sir Oliver says:—

My contribution must be of the nature of a caution. Communication with the discarnate undoubtedly occurs, but always through some physical medium or instrument. . . . Pure and unadulterated communion can hardly occur. An inspired message or a thought has to come through an earthen vessel, and the result is to deface it to some extent, to confuse or to sophisticate or to modify it somehow. Occasionally, in moments of extreme lucidity, the medium appears quite transparent, but there is always a trace of opacity, and sometimes it is badly coloured. Those who judge of a scene by looking at it through coloured glass, without making allowance for the sophistication of the medium, will be deceived. They can be deceived without the slightest semblance of fraud. Fraud is not common, but misinterpretation is.

It is nearly as rash to take everything that is said—whatever means is used—as coming straight and perfect from our departed friend, as it is to claim that he has no part or lot in the communication, and that it is all self-generated and nothing but deception and automatism. Truth lies between these extremes. . . . All this may sound depressing to enthusiasts who feel that they have got through to their loved ones as clearly as they did when here. It should not be depressing, it is inevitable, and is characteristic of the genuineness of the process. With patient use of opportunity, the clearness of communication sometimes becomes extraordinary, but it cannot always be so. They themselves are often aware of confusion when we tell them what we have received, and sometimes, though not always, are able to explain the cause of the error and to set it right.

The Rev. Walter Wynn has a striking article, "Is William Ewart Gladstone Living?" concerning which there has been a good deal of publicity in the daily Press. Mr. Wynn describes at length a sitting with the Crewe Circle at which he obtained a photograph (reproduced) with psychic extras claiming to be pictures of Mr. and Mrs. Gladstone.

We congratulate the publishers of "The British Man and Woman" on the first issue of their new magazine.

## THE CREATIVE POWER OF THOUGHT.

"Herdal" writes:—

I believe it is one of the principles of Spiritism that thought is a creative force. Mr. R. A. Bush further speaks of this as a proven fact.

F. B., in an interesting article on psychic photography (p. 390), says: "There is good evidence to show that conscious thought has been photographed."

These two statements appear to postulate the interaction of psychic or bound ether and material or loose ether.

The writer of the illuminating explanation of the Modern Theory of Relativity ("Times" Educational Supplement, December 4th, 1919), speaks of the form of radiation known as light as the quickest travelling thing hitherto known or conceived of.

But is not the velocity of thought as great as, or possibly greater than, that of light?

Little is as yet known of the creative possibilities of thought-force. Nor perhaps will it ever be possible to test its velocity. But may it not be within the bounds of a practical future possibilities that with increased knowledge of the properties of psychic ether and of spirit conditions, thought may, so to speak, be focussed under the burning-glass of science, and "harnessed" as a mighty force in ways as yet undreamed of by man on the earth plane?

Is not this, in fact, the theory of creation as expressed in John i., 3, 4, "All things were made by him" (i.e., the word, thought expressing itself in creative act) . . . and "in him was life, and the life was the light"?

A CORRESPONDENT writes: "It is often supposed in some quarters that Spiritualists wish to dethrone Christ and Christianity, and that they have no interest in good Christian work. There is not a word of truth in this, and the Rev. Walter Wynn, in a recent sermon at the Chesham United Free Church, defended the Spiritualists known to him. He asserted that they were kind, sane, intelligent, good people whom he had found most anxious to help any good cause. Mr. Wynn is anxious to pay off his church debt, and to erect a hall in which lectures could be given to the people at problems of the hour. He proposes to raise the money by sales of work and rummage sales, which will be a help to the poor at the same time. Saleable articles or cast-off clothes will be gladly welcomed if sent to the Rev. Walter Wynn Chesham, Bucks."

## THE FLAMING HEART.

## A MYSTICAL EXPERIENCE AT THE SACRAMENT.

I was kneeling one morning in front of the Altar, at early Celebration. I have always felt, through the Eucharist, the possibility of great spiritual development, and often there comes to me at such moments a mystical response to the inner mysteries of the Sacrament. I have never looked for supernatural happenings, hallucinations, or psychic excitements, but my spiritual instincts are always alive and craving satisfaction. This they have never before received in any really lasting degree.

Now came a new Divine illumination. Two clergymen were officiating at the celebration. I had just received the bread from the one, and had raised my head and hands to receive the cup from the other, when suddenly I went quite blind.

The Vicar, who was moving towards me, was blotted out. I stared at a black veil utterly impenetrable, and I was aware of a tremendous internal dislocation. My heart beat tumultuously, and felt as if thrust out of place. Then my sight was restored.

I saw before me, not the man, bearing in his hands the chalice, but a flaming heart of fire, from which radiated living, scintillating streams of golden light. They filled the background with their quivering radiance, and I was conscious of shrinking back, and bowed my head as the supernal vision approached me and enveloped me in its aura.

The cup had been transmuted by Divine alchemy into the Flaming Heart of love's sacrifice, and I was given to taste of the living waters of Life.

For a few minutes I was quite unconscious of where I was. I had been, indeed, caught up into the seventh Heaven. I know now that I acted mechanically, and to outward semblance I behaved in the orthodox manner, but when I raised my head again the Vicar had passed on and the vision had vanished. Nothing had happened to distract the attention of others.

I returned to my seat, conscious that I had been taught the meaning and marvellous significance of the Flaming Heart. I understood the words of the great mystic, St. John:—

"In Him was life; and the life was the light of men.

"And the light shineth in the darkness; and the darkness overcame it not.

"There was the true light, even the light which lighteth every man, coming into the world."

I knew that the Flaming Heart of Divinity dwells in the breasts of all humanity, that the soul is no empty shell, but the shrine of the Divine Presence, and that Presence is the Guide and Light of Life.

I had seen revealed the inner mystery of the sacramental life. Through a rift in the veil of the material, the hidden life of eternity was symbolised for me in the Flaming Heart, the true Eucharistic Mystery.

—From "Ghosts I have Seen," by Violet Tweedale

## MR. WM. HOPE'S LECTURE.

"Psychical Researcher" writes:—

Your report and the letter from Mrs. Barbara McKenzie in your issue of December 13th overlook, I think, some facts connected with the lecture at which I was present.

No one deplored the "subsequent proceedings" more than I did; but it should be borne in mind that the lecture was a public one and that, as Rev. Walter Wynn stated, Mr. Marriott and Mr. Maskelyne had been invited, or—unless my memory fails me—had been "challenged" by him to attend the meeting.

I would also suggest that in public lectures of this kind, which are of course quite distinct from demonstrations, the saying of prayers and the singing of hymns are out of place, and only tend to make the critics more hostile.

I would also suggest that it might be helpful to the cause we all have at heart if, at future public lectures of this kind, a statement were made at the beginning of the lecture that, whilst the lecturer will be happy to answer questions, he does not expect his critics to accept his statements without further examination on their part, which can only be done by personal investigation.

I think that if more allowance were made for the honest difficulty many people find—and there are always beginners—in accepting, or definitely accepting, the spirit explanation, our statements would appear more reasonable and carry more weight.

My own experience has been that it is better at first to point out the arguments on both sides, with the view to making people think the matter over and possibly come back for further help. After all, for whose benefit is the object of our propaganda? Not for the convinced, but for the unconvinced or uninitiated.

## THE SAME MESSAGE THROUGH TWO MEDIUMS.

Mr. W. T. Waters, of Tunbridge Wells, writing as a mere novice in the study of Spiritualism, narrates the following remarkable experience:—

In July last I had a sitting with Mr. J. J. Vango, in the course of which the control suddenly told me that there was standing by me a young soldier who was most anxious that I should take a message to his mother and sister who live in this town. I replied that I did not know any soldier near to me who had passed over. However, the lad would not be put off, and as my own friends seemed to stand aside to enable him to speak, I promised to endeavour to carry out his wishes.

At once came an exact description which enabled me instantly to recognise in this soldier lad the son of an acquaintance of my family. He told me certain things by which I was made doubly certain that it was he and no other, and he then gave me his message of comfort and assurance to his mother and sister (his father had died when he was a baby), who, for over two years, had been uncertain as to his fate, as he had been posted as "missing." He described how he had been badly wounded and captured by the Germans in a retreat, and that he had died about a week afterwards, and he implored me to tell his dear ones that he was often with them and that the only bar to his complete happiness was the witnessing of his mother's great grief and his inability to make himself known.

I fully intended to keep my promise, but knowing that the lad's people favoured the High Church party and would most likely be absolutely sceptical, I was puzzled how to convey the message, as I felt they would only think that my own loss had affected my brain. I ventured to approach his aunt, but what I told her only called forth the remark: "It cannot be," and I therefore decided to await an opportunity of speaking to his mother direct.

Before this looked-for opportunity came, a young lady of this town, having lost her mother about two years ago, and hearing from my daughter that I was investigating these matters, called to see me, and I lent her my books. One of these books is "Rupert Lives," with which she was particularly struck, and she eventually arranged a sitting with Miss McCreadie, through whom she received such convincing testimony that she is now a firm believer. During this sitting, the soldier boy who came to me came to her also. He repeated the same description that I had received, mentioned in addition his name (Charlie) and begged her to give a message to his mother and sister—the self-same message which I had failed to give. So anxious was he in the matter that at the close of the sitting he came again and implored her not to fail him.

Now, these events happened at different dates—July and September—the same message exactly being given through different mediums to different persons, and yet people tell us it is all a myth and that mediums simply read our thoughts.

When my friend told me of her experience I at once asked her to go with me to the lad's mother, and I am pleased to state that this double message convinced both his mother and his sister, and that his aunt is almost brought to the truth, if not quite.

## CHRISTMAS.

This happy thought-picture of Christmas, from the pen of Dr. Peebles, appeared in *LIGHT* some years ago:—

"I wish you a merry Christmas!" How these happy, inspiring words, all afire with good cheer, ring out from the lips of the million! How this anniversary takes the aged, whose hairs are silvered with the frosts of many winters, back to the dreamland of their youth! How it reminds them of those old family gatherings when the youth, the children, the scattered relatives, flocked back to the old homestead, and emphasised anew those tender words, "Mother, Home and Heaven." How it recalls that auspicious night in a far distant land when the star appeared in the East, and the angels sang to the watching shepherds, "Peace on earth and goodwill toward men."

MYSTICISM AND REINCARNATION.—The Christian mystic is concerned with the problem of reincarnation only to the extent of learning how to avoid that calamity. And in so far as his knowledge of that subject is imperfect, as perforce it is, his faith is that in whatsoever state or plane of existence he may be, so long as he preserves within him the seed of Life Eternal, God will give that seed a body as it pleaseth Him; but whether that be a body terrestrial or a body celestial is of no moment to himself. His whole aim is to ally his will and to unify his desire with that Will whose desire is to shape all to a perfect end; in which Will is our only peace. For him who is in conscious conversation with God there is no inquiry, no preference of desire, as to the form his embodiment may hereafter take, or the place to which it may be assigned. For him no form of vesture will be of less consequence or greater value than another so long as it serves His purpose; and to wish it otherwise would be to violate the harmonies of the Cosmic Order.—W. L. W. in "The Seeker."

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the following donations: A Friend, £3; Mrs. Green, £1; J. S. B., 5s.; Miss C. F. Small, 2s.

## BURIED MEMORIES.

O Memory, fond Memory,  
When all things fail, we fly to thee.

Anticipating the blessings which await the advanced soul in its evolution towards perfection, a recent correspondent included among them the fact that it will never be troubled with the recollection of the trivial and useless details of its past career.

We might sympathise with this mental attitude if the perfection of memory meant that all the events of the past, trivial and important alike, were present to our consciousness all the time. But of course it doesn't. It only means that in no case are they entirely lost—that they form links in a chain, some of which are above the surface of consciousness and some below, but all dependent upon one another.

One objection to the theory of rebirth is that this continuity (according to our Reincarnationist friends) is destroyed. The whole chain of our previous life either snaps off short and slips away from us into complete oblivion, or is swept bodily into the subconscious—sunk so deep that it is seldom, if ever, that anything which can be recognised as a possible detached fragment of it floats up to the surface. With its vanishing must necessarily go all the benefit which the memory of past events brings to us. Even the so-called trivial incidents and experiences which go to make up so much of the common round of daily life may add their quota to this benefit. We cannot afford to dismiss them. In the building of our lives, as Longfellow reminds us,

"Nothing useless is or low,  
Each thing in its place is best,  
And what seems but idle show  
Strengthens and supports the rest."

It is the way in which we regard events that makes them trivial or otherwise. A meal may be a sacrament or a mere indulgence in selfish gluttony; and selfish gluttony is not confined to things physical. It is not of the body alone. It is not necessarily confined to those who love this fair earth and do not give themselves airs of exalted superiority to the school in which their Father has placed them. It will be little good for any of us to be removed to another unless we can retain in our consciousness the lessons we have learned in this one.

The fact is, life is a whole; its parts are dependent upon one another. You cannot separate bodily experiences, bodily appetites and needs, from mental and spiritual culture, and say exactly where one ends and the other begins. All are necessary to each other. No life, whether here or hereafter, can be made up of water-tight compartments. The phenomena of the senses—whether of the physical or of the etheric body matters not—are necessary for intellect and emotion to play upon. And it is not by any means a bad thing that the seemingly trivial events of our lives refuse to let themselves be buried past resurrection. In moods of depression we are cheered by the recollection of little kindnesses we have received or witnessed, and we think the world isn't such a bad place after all; in moods of self-gratulation we are shamed and humbled by the sudden flashing up, out of a past which we had hoped was as dead as Queen Anne, of some little foolish deed or thoughtless word. Some people appear to think it would be a good thing if the memory of such trivial details could suffer eternal extinction. For my part I echo the prayer in Dickens's "Haunted Man," "Lord, keep my memory green!"

GERSON.

## AT YULETIDE.

"LOVE NEVER FAILETH."

Christmas once again approaching o'er the hills of time  
Calls to earth to make her welcome with a merry chime;  
But the poor old earth is bruised and sore;  
She cannot rise as heretofore  
To greet the morn with Yule-tide mirth;  
She feels so strangely old. O stricken Earth!  
Be not too sad, for there are those upon the other side  
Who fain would make thee glad: they still love Christmas-tide,

And in the waiting silence before morn,  
In the still hour when Jesus Christ was born,  
They will draw near. The Love once cradled in a stall  
Is yet the Conqueror of all.  
No gates of death can bar his way,  
He comes again this Christmas day,  
Bringing yet further tidings of great joy,  
And those in Love's employ  
Will surely follow in his train,  
O sad old Earth! awake again  
To hope, and joy, and peace  
And Love which cannot cease.  
Be not too sad, for mists of sorrow rise  
And dim the longing eyes,  
And dull the listening ears.  
Lift up thy heart, forget thy fears,  
For in the silence they will surely come,  
Each to some well-loved home:  
And Love can make his presence known  
In coming to his own.

—E. M. S.

## THOUGHT-READING AND SPIRITUALISM.

I read with some amusement a paragraph on page 374 concerning Mr. Capper, the "thought reader," and his alleged "showing up" of Spiritualism.

I have had the pleasure of meeting Mr. Capper in France several times at the breakfast table, and I found him a most pleasant, genial, and rather voluble gentleman, very full of the excellent performances he was giving to the soldiers.

I gathered that while he disdained any idea of reading people's thoughts, he did genuinely claim that his "thought reading" feats were not due to muscle reading, and that he did receive and translate into action impulses from the mind of those "willing" him. He seemed, however, but little interested in the *modus operandi* and disinclined to try any experiments in new forms of "thought-reading," apparently from a fear lest they might affect adversely the performance of the acts he now does so well.

I have seen Mr. Capper perform at least four times at wide intervals of time, and I noticed at the last performance that he introduced Spiritualism into his patter—not as relating to his "thought-reading," however, but merely as a prelude to the conjuring feats with which he invariably commences his performance.

Two of these feats are "rope tying" tricks, and very clever and mystifying they are. In the first one, he has his wrists very securely tied with thin black tape by two persons from the audience, and he frees his wrists instantaneously and reintroduces them into the loops. I have been on the stage myself and have helped in the tying; from my position I was actually able to see him withdraw his hand from the tape I had tied round his wrist and reinsert it, but I confess I could not see how it was done. The loops and knots showed no sign after the performance of having been tampered with.

Of course, Mr. Capper knows little or nothing about Spiritualism, and probably cares less, but it forms a good subject for his patter, in view of the general interest in the subject, and especially in view of the physical phenomena produced recently by mediums "controlled" by being secured with ropes.

The moral is that such performances by mediums are rather harmful than beneficial to the Spiritualistic cause, and only tend to throw discredit on Spiritualism generally. The public naturally relegate the whole matter to the realm of conjuring; they have often been pleasantly mystified by the performances of rope-tied conjurers, and see no reason for supposing that the performances of rope-tied "mediums" belong to any other category.

For the study of physical phenomena, especially, what we need in London is an Institute similar to the Meta-psychical Institute just started in Paris under Dr. Geley. Is there no hope of ever getting it?

C. E. B. (Colonel).

DECEASE OF MISS MACK WALL.—The thoughts of the older London Spiritualists will be carried back many years by the news of the transition on the 10th inst. at a nursing home at Hendon of Miss Mary Mack Wall, only daughter of the late John Wall, M.D. Miss Mack Wall, who had reached a ripe age, will be remembered as a woman of strongly marked personality, widely read, and possessing a keen intellect and retentive memory, loyal in her friendships, and a firm and convinced Spiritualist. The funeral took place at Hendon Park Cemetery on the 15th inst.

THE UNDERSTANDING OF MYSTERIES.—In "Mysteries of Life," by Stanley de Brath, M.Inst.C.E. (George Allen and Unwin, Ltd., 5/- net) we have another contribution towards reform of Bibliolatry—so sorely needed. The book is designed for boys and girls, whose requirements would perhaps in general be more effectively met, the welfare of the work itself promoted, if in its next edition the latter half of the volume were artistically reduced in bulk. The reviewer is always reluctant to offer any criticism of the plan of any book, and is constrained to do so only upon compulsion of regard for the common good. Boys and girls of all ages may read the Preface and most of what follows both with pleasure and profit—those who have passed their meridian of life, as well as those to whom this is yet far in the future. "Twenty years have shown me," acutely observes the author, "that the average boy is nearly, if not quite, as capable of appreciating principles as the average man." A fine observation, truly, beautifully demonstrative of the essential spirituality of human nature. Admirable, too, is this expression of truth: "The idea of the Unseen Power and the Unseen Friend is the foundation for all real and durable religion." Few readers, of any age, will plumb the depths of meaning in the curt statement that "the instrument and means of Evolution is Death." The mysteries here expounded are these: The Mystery of Nature, the Mystery of Sex, the Mystery of Pain; subordinate to them are expositions such as the Mystery of the Body, the Mystery of the Heavens, the Mystery of the Kingdom of Heaven. The word *mystery* is used in its attractive sense: that of something we would love to understand.—W. B. P.

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Wesley Adams. December 28th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11 and 6.30, Mr. Percy Street. Wednesday, 24th, No Service.

Lewisham.—The Priory, High-street.—6.30, Rev. Susan Harris.

Croydon.—96, High-street.—11 and 6.30. Thursday, 8 p.m., members' circle.

Peckham.—Lausanne-road.—7, Ald. D. J. Davis, J.P. 28th, 7, Mrs. Jennie Walker.

Walthamstow.—342, Hoe-street.—7, Mr. P. Smyth, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 11, public circle.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Rev. A. J. Waldron; 6.30, Mrs. A. Jamrach. 28th, 6.30, Mrs. A. Boddington.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Brownjohn, address and clairvoyance; 3, Lyceum. 28th, Mr. R. G. Jones.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Crowder, address and descriptions; 3, Lyceum. Wednesday, at 8, public meeting, Mr. R. Gurd.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Dr. W. J. Vanstone. 25th, 8.15, Mrs. Bloodworth.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mr. A. Maskell, addresses and clairvoyance; 3, Lyceum. Monday, 7.15, and Tuesday, 3, Mr. Maskell. Christmas Day, 11.30, public circle. Forward Movement see special advertisement.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. E. J. Lofis; 6.30, Mr. Horace Leaf. Wednesday, 24th, 7.30, public circle, Mrs. Orłowski. Healing: Daily, 10 a.m. to 1 p.m. on Monday, Tuesday and Wednesday only. Advice and information given freely on the subject of Spiritualism. Apply to Hon. Secretary, 10, Evelyn-road, Wimbledon.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Lyceum social; special attractions. Sunday, 11 and 7, address and clairvoyance by Mrs. Jennie Walker, of Canada. Wednesday, Christmas Eve, No Meeting. 28th, 11, Mr. T. Davis; 7, address by Mr. Campaigne; clairvoyance by Mrs. Budd. 31st, 7.30 till 12 p.m., Special Grand Social.

SOCIAL MEETING.—The Little Ilford Society of Christian Spiritualists held a most enjoyable social and dance on the 13th inst., at the Carnegie Library, Manor Park, in aid of the New Church Fund. Our thanks are due to the Manor Park Spiritualist Church for the help rendered by their Lyceumists, known as the "Some-Its" Concert Party, and consisting of Mr. Leonard Burr, Mr. Phillip Crawley, the Misses Grace Dyson, Hilda Rayment, and Miss Larking. Their items were greatly appreciated. Mr. Watson and Mr. Burrow also contributed songs. The dances went with a swing, and great praise was due to the pianist, Mr. Harry R. Hayden. A hearty vote of thanks was accorded the organiser, Mrs. Jamrach, and all who assisted by gifts or service to its success.—A. J.

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Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	11-30	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Harewood Hall, 96, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amhurst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
*Little Ilford, Third Avenue Corner, Church Road ...		6-30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W. ...	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
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## NOTES BY THE WAY.

We refer in the leader this week to Judge Edmonds' experiences in the speaking of foreign tongues by mediums who in their normal state had no acquaintance with the language spoken. Many experienced Spiritualists to-day are acquainted with this phase of psychic phenomena so clearly identical with the speaking in tongues of the early Christian Church. In one of his tracts issued in 1859, the Judge refers to the visit of some Polish gentleman who conversed with his daughter Laura in Polish, a language of which the medium (Miss Edmonds) had no knowledge, and tells how on another occasion a Mr. Evangelides, a Greek, called at the house and had a lengthy conversation with the medium in his own tongue, of which also she had no knowledge. Further, the Judge writes:—

One day my daughter and niece came into my library, and began a conversation with me in Spanish, one speaking a part of a sentence, and the other the residue. They were influenced, as I found, by the spirit of a person I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish.

After giving many other examples of the kind with the names of the persons concerned, Judge Edmonds pertinently asks:—

Is it not enough for all, except those who would not believe though one rose from the dead?

Readers of Mark Twain will remember his description of the steamboat race on the Mississippi. The engineer on one of the vessels, each of which was being urged to its greatest speed, was told he had not sufficient draught in his furnace, to which he wrathfully replied that it was impossible to increase it, since every time a nigger stoker approached the flames with a fresh supply of fuel he was carried up the chimney with it! We think of this story when we observe the charges and denunciations of some of our opponents. It is not merely that they lose their heads in the intensity of their hate for the subject, but the furnace of discussion burns with such intense heat that everyone who tries to add fuel to the flames is likely to be carried off his feet by the very draught of it. By the way, we have begun to wonder of late what proportion of the attacks are the result of natural and honest conviction, and how many are artificially stimulated behind the scenes. We have noted some significant things about some of the attacks and their writers, but on that subject it is not wise to say too much. Vested interests, whether in property or social influence, will always fight hard for their privileges.

From a Russian correspondent in Korea we receive the following:—

Being a Russian I cannot but send you my gratitude for your mention (p. 246) of Mr. A. N. Aksakof and Prof. A. M. Boutlerof. In these black days, when so many even doubt "if any good could come from Russian Nazareth," your warm mention is especially valuable.

In connection with the transition of Madame D'Esperance, I did not see in *Light* about a very important investigation by Mr. Aksakof after the sitting with Mme. D'Esperance in Helsingfors on December 23rd, 1893 (11th, Russian calendar).

It was the case when a part of the body of the medium dematerialised—and Mme. D'Esperance was not in trance, and sat in front of the screen to the dark study. Such remarkable and testified spiritual phenomena were registered then for the first time.

Mr. Aksakof published his account in the "Psychische Studien," 1894 (edited by him), and in the Russian paper, "Rebus" (still existing, if not suppressed by Bolsheviks, in Moscow)—1896.

We thank our correspondent, whose mastery of our tongue is not the least striking part of his letter. The case of partial dematerialisation of the medium to which he refers was fully dealt with in *Light* many years ago. It was paralleled in the case of the Icelandic medium, as described by Professor Haraldur Nielsson (p. 344).

Our supply of psychical and occult books for review is rarely without some specimen of the trashy side of the subject. The sensational book for popular consumption—it may be a novel, a "treatise," or a book of short stories—is generally present and we are inclined to rank certain specimens of it with the fake medium and the bogus clairvoyant. Full of crude and rubbishy sensationalism, the spawn of diseased imaginations, some of these books are obviously produced to appeal to a love of the morbid and ghastly side of things. The cheap assumption on the part of some of the writers to be experts and "adepts" can surely deceive no one but the ignorant and thoughtless. For one thing we are thankful; although we always expect to see a certain amount of this kind of "literature" it is by no means so common as in former years. The world is a good deal more serious to-day. It can obtain fearful thrills and shudders without resorting to literary channels—the life around us supplies it. And good, sober sense is on the increase; hence a large demand for psychical literature of a sane and thoughtful character.

## ROBERT CHAMBERS AND SPIRITUALISM.

I first became interested in Occultism, not only through my own very early experiences, but through hearing as a mere child that my grandfather, Robert, the younger of the two well-known publishing brothers, W. and R. Chambers, had investigated Spiritualism to his entire satisfaction.

In those days, about 1860, scientific men did not trouble about occult subjects, which were deemed beneath their notice. Science was so strictly orthodox that my grandfather published his "Vestiges of Creation" anonymously. It created an enormous sensation, and upon that book and the writings of Lamarck, Darwin founded his "Origin of Species." Robert Chambers determined to go to America and investigate for himself the reported marvellous happenings there. He had sittings with all the renowned mediums, bringing to bear upon their phenomena the acumen of his scientific mind, and he returned to Europe a convinced believer. He carried on regular sittings with Mr. and Mrs. S. C. Hall and other intellectuals, and with General Drayson, then a young beginner, who went very far in his investigations before he died.

—From "Ghosts I Have Seen," by Violet Tweedale.

## A MEDIUM ON MEDIUMSHIP.

By A. V. PETERS.

A great deal has been written about mediumship by people who have only been able to study it from outside, but with the exception of Mr. and Mrs. E. W. Wallis, hardly anyone within the ranks has attempted to express any thoughts upon this most difficult, intricate, and really fascinating subject. What is mediumship and under what heading can we class this elusive faculty? have been questions which have puzzled students of psychic phenomena for the last sixty years. After a close analysis of my own medial powers and those of my brother and sister mediums, I am convinced that mediumship is an extension of the so-called artistic faculty—the faculty with which the musician is able to interpret the mystery of sound; the artist to express in colour the beauties of nature and of the human face and form, and the actor to illustrate the varying aspects of human life as depicted by the dramatist. The medium strikes a higher octave, for whereas the artist cultivates the power of his particular art as contradistinguished from other arts, the medium reaches out to a sphere beyond that of the earth and the emotions that we are familiar with, and by reason of his supersensitiveness is able to interpret those things which belong to the realm of what we know as supernatural, and, what is more important, is helped by and works in co-operation with the inhabitants of that realm.

Mediumship is a faculty that is at once normal and abnormal. This seems a contradiction, but as the whole of life is more or less coloured by our point of view, mediumship must be regarded as normal, and only as abnormal if we consider the artist an eccentric. The faculty of mediumship is latent in seven out of every ten persons. It is active in children until it is smothered by contact with the outer world. We are all acquainted with the feminine method of asserting knowledge without being able to explain how this knowledge has been acquired. But this gift of instinctive knowledge is only a small and not very well understood part of mediumship. Now, mediumship stands apart from all the other faculties with which we are familiar, inasmuch as it depends not alone upon the medium, but upon powers claiming to be spirits of men and women who have left the flesh and who claim to originate the phenomena familiar to us. A certain scientific school of experimenters talks airily of a controlling spirit as merely a personality to be humoured and indulged so that the desired results may be obtained. This is not just either to the medium or to the controlling spirit, and my purpose in writing is to ask for just treatment of mediums, that they may be treated with fairness, neither as plaster saints nor as hysterics and epileptics with no human feeling and no need of the common courtesies of daily life.

## EXPERIENCES OF A NOVICE.

And now it may be of interest if I give some of my experiences on the inner side. I was always a curious child, and saw and knew a great deal more than what came through the ordinary sense channels. I used to be visited by remarkable dreams, some of which have been recorded in the pages of *LIGHT*. I was twenty-six before I took part in a séance, although in my home several curious and abnormal things had happened, such as the movement of objects without contact. This first séance I attended was held at the house of my sister-in-law, Mrs. George Peters, and the conductor was one of the old members of the London Spiritualist Alliance. I was an utter novice, knowing nothing of Spiritualism. We sat with our hands on the table—an ordinary old-fashioned round table—and obtained raps and knocks, and the usual answers to questions by means of the alphabet. At length I felt a curious drowsiness creeping over me, and a sensation as if I were looking from the ceiling down on the other sitters. Presently I was aware of being thrown over the back of my chair, my feet being still on the ground, and my hands being held by the sitters on each side, while a voice—not mine—was proceeding from my mouth calling my sister-in-law by a pet name that I found afterwards my brother had used in earth life, but which I had never heard. Then the voice of my mother purported to speak, after which I regained the power of normal control of my body. All the time I was not entirely unconscious, and knew that it was not myself that was speaking.

I have stated that I was always a strange child, and long before being introduced to Spiritualism knew somehow what it was to be clairvoyant and clairaudient; but during the second séance at which I sat at Richmond, I was conscious that I saw the spirits of the so-called dead, much to the amusement of the two young daughters of my host. We were sitting round a table in a thoroughly darkened room. I became very excited and began to move my chair about the room, for the room was full of light to me and I saw that we were not the only people there. As far as I can remember no tests were obtained at that sitting, but I knew that I had seen clairvoyantly. It was then I started on a career which has continued ever since.

My curiosity had been aroused. I knew I had not imagined these experiences, nor had I deceived my friend or myself. I commenced to sit at home, and obtained automatic writing and drawings; but as I could get no satisfactory tests beyond what I gained in my normal studies,

I grew dissatisfied and sought out a circle in London where I could come into touch with someone who knew more of the subject than I did. Such a circle was being held at a house in Kingsgate-street, Holborn. It has since disappeared with the improvement of that part of London. The hostess was a lady who, as I learned afterwards, had herself no power of mediumship, but to whom I owe a debt of gratitude, for when she discovered that I was a medium she left the sittings in my hands. So utterly ignorant was I of mediumship that I thought every Spiritualist saw and heard the spirits. Strangers soon came and I managed to get tests for them, sometimes by clairvoyance and sometimes by spirit guidance. My work came to me; I can hardly say that I sought it. Before many months were over I was sought for by Spiritualists all over London.

## THE MEANING AND PROCESS OF CONTROL.

The question is often asked, What is the meaning of control, and how is it induced or brought about? Some people tell us that it is a self-induced hypnotic state and that the alleged control is simply the secondary personality of the medium, or, at the lowest, that we are just acting and deceiving the sitters. Now, to understand the process of control by incarnate beings we must in some measure understand the mesmeric or magnetic control that is produced by a hypnotist in the flesh. We mediums are magnetised by spirit beings, and, as I have seen the process many times, I will try to describe it. The spirit operator commences to make passes down the medium's face and then from the crown of the head down the spine. At first the passes are made slowly, afterwards very quickly, till full control is obtained over the medium, when a hand is gently laid on his head. The sensations during the slow process are very pleasant; a feeling of languor is induced which is very soothing. The eyes close; the hands and feet become insensible; sounds and voices gradually recede as the control becomes stronger, until the medium is in the magnetic state. The spirit then approaches and stands in the "aura," that subtle emanation of which we have heard so much lately, and from that position is able to manipulate the medium's brain and afterwards the whole body. This condition of control or sleep varies; sometimes it is so deep that the normal consciousness is quite absent, sometimes it is as if a voice is speaking in some far-away place which has nothing to do with the medium, and leaves no impression on his memory. Clairvoyant descriptions given during a séance are not retained in the normal state, though it is hard for the outsider to believe that some of the descriptions the medium has given a few minutes before have entirely faded from his mind.

I have endeavoured to consider the question from the standpoint of an observer as well as a medium, and I am convinced of the agency of another personality apart from the medium. I have seen my own controls materialise with Mrs. Corner, Mr. Husk, and Mr. Williams, and one of them has spoken to me in a séance with Mrs. Everitt. But how much of the information we receive is derived from the outside spirit intelligence and how much from the medium must be left to the judgment of the sitter. I once had a curious illustration of the control process. I had been absent from England for some time and on returning went to visit a lady medium, a stranger to me. Her control described my mother and other relations, but failed to perceive that I was a medium. I had not long before started a certain course of occult training which involved great strictness of diet. The controlling spirit described all this and then stated that my own guide, of whom she gave a very good description, had said that I was to stop this and eat flesh meat and take a glass of stout occasionally. I at once told the control not to talk nonsense and not to give opinions that were beyond her. I found out afterwards that the medium was very fond of advising the glass of stout. Now, undoubtedly the information, in coming through the medium's brain, had become distorted by her own ideas.

One curious and yet withal quite natural thing happens after years of control by and close association with a certain spirit, namely, that the medium's personality becomes in some way tinged by the spirit's likes and dislikes. I know this from personal experience, though not in any way to my detriment, but far otherwise.

## MEDIUMSHIP AND HEALTH.

A very important question concerning control is that of the conditions by which mediums can best assist spirit people. At the commencement of my work I was told by the spirit people that I was not yet attuned to them and that my brain was too full of poetry and romance. I was recommended to read Carlyle and other writers. I did so with reluctance. I then had to have lessons in voice-training and learn how to use my naturally weak voice without straining it. I was told that the better I was in health and the better my mentality was the better instrument I should become. The idea of some of our critics is that somehow a medium must be a neurotic, negative kind of creature, but I assert that if a medium leads a normal life, taking a healthy interest in all that goes on around him, he will probably be not only a better medium but more alert than the non-medium. When I first encountered Spiritualism I was a delicate, sickly man, always ill, but now I am robust and healthy. Many think that mediums are only mediums, and that they are incapable of any

originality of thought or action; indeed, I have been seriously assured that I should slowly go mad. But let those who entertain such ideas look around and they will find that the evidence points in precisely the contrary direction. No more sane, level-headed, all-round capable men and women can be found anywhere than in the ranks of our best known mediums and spiritual speakers and writers. Here and there among us, it is true, there are those who, instead of living ordinary, healthy lives, shut themselves out from society, and whose minds consequently run to seed, but does not this happen in other professions also?

How can mediumistic capacity be improved? This is a question which I have often been asked. In reply I would emphasise three essentials. First, right diet. I have come to the conclusion that a non-flesh diet, eliminating tobacco and all alcohol, is necessary to obtain the best results. Secondly, exercise. The body needs a certain amount of exercise in the fresh air daily. Thirdly, rest; rest of body and mind. Alas! that is the hardest thing for a medium to obtain and this often from lack of a little consideration and thoughtfulness on the part of those who benefit by his services. Personally, I have known what it is to visit a large meeting where I have had an enthusiastic audience, to not one member of which, however, has it afterwards occurred that I was tired and exhausted after my work; yet I suppose that if I had spoken of being in any need of hospitality or had given way to the temptation of drink, I should have been condemned by those who had been loudest in my praise.

The life of a medium is a hard one, but if I had the choice again given me I would choose the gift I have for the joy it has brought to hundreds of sorrowing hearts. I know that by its means I have saved many from despair and even madness and suicide. The close, beautiful companionship of the spirit friends no money could purchase, while the great love and kindness I have received from friends all over the world is more than I can express. No, I would not be without my gift. I know that it is from God, and He is Love Eternal.

#### THE LINE OF SPIRITUAL ADVANCE.

Sir A. Conan Doyle, in the course of a letter in the "Daily Mail," last week, makes some interesting reflections on the spiritual evolution from cruder phenomena to finer and more intellectual proofs. He says:—

"In the early days of this movement it was foretold by Mrs. de Morgan and others that the line of advance would be from the crude material phenomena, common in those days, to the finer and more intellectual proofs which the human race would become more fitted to receive. This prophecy has, in the course of the last fifty years, been amply justified. The spirit rap, levitations, and even materialisations have become far less common. The evidence in these directions has been given, and this stage appears to be closing down. On the other hand, we have never before had such an outburst of the finer phases of spirit intervention, of spirit photography, of inspirational addresses, writings, and paintings, and very especially of that clairvoyance or 'discerning of spirits' which Saint Paul counted among the most valuable of spiritual gifts.

"In writing this letter my object was, however, to point out some of the more intellectual proofs of spirit intervention which may appeal to those minds which recoil from grosser manifestations, only justified by the necessities of the material age in which we live. Of written inspiration much might be said, for no philosophy that has appeared has such a literature as has grown round Spiritualism. To those who imagine that the inspirational messages are of small intellectual value I would name only two recent books: 'Claude's Second Book' (Methuen) and 'Letters from the Other Side' (Watkins), which contain the very essence of spiritual knowledge, and, incidentally, a good deal of prophecy, in the case of the latter book, which has been literally fulfilled since the time the messages were taken. If those two books are not indeed inspired, then what are we to think of the transcendent intellectual qualities of those two ladies whose hands were used to produce the script?"

HEAVEN AS EARTH IDEALISED.—One cannot tell, but I think Heaven will just be earth idealised and perfected. The roots of Heaven are here. I like to think that God will give back to me a certain little cottage in a certain little lane where I once dwelt, with the Beloved sewing in our little garden, whose green sods I laid (very amateurishly, I am afraid) with my own hands, and our children playing alongside the hedge where the blackberries grew so deliciously in the autumn. Heaven will give us just the pure things we loved most on earth, give them back to us glorious and transformed, yet, by Divine magic, also just the same as when we knew them. Heaven will give to the poet, the artist, the musician, the inventor, the full realisation of the visions they dreamed. The boys who died in the war will, in Heaven, have their own homes, and mothers, and wives, as on earth, and be as happy as ever they were before the fatal fighting. That's my notion, anyhow.—"The Eternal Question," by Allen Clarke.

#### MATERIAL ILLUSIONS AND SPIRITUAL REALITIES.

ANOTHER NOTE ON THE WHISKY AND CIGAR EPISODE.

*There's nothing either good or bad but thinking makes it so.*

—SHAKESPEARE.

For the fiftieth time or more we have seen it stated as a proof of the degraded conception which Spiritualists hold of the next world that it is a place which includes whisky and cigars amongst its delights. We regard the continual repetition of these partially false and wholly misleading statements as a proof of the degraded methods to which the enemies of psychic science are now becoming reduced. Sir Oliver Lodge and others have given the true version and interpretation of the matter, which are ignored by the more unscrupulous of newspaper commentators intent only on *ad captandum* arguments. We desire now to cite the views of Professor Hyslop in his "Life After Death" where, in discussing the Raymond communication, he writes:—

"The cigar manufactory incident is more complicated, but still more in favour of the idealistic explanation. It should be noted that it is qualified by allusion to appearances which the ordinary Philistine does not stress in his ridicule. Note, first, that he distinguishes between those who continue to want sensory satisfaction and those who do not placing himself among the latter. Those who continue to desire earthly pleasures are earthbound and have to be cured, so to speak. The indispensable condition of their progress is the eradication of sensory longings or desires. As long as these obsess the mind the clear and true realisation of a spiritual world would not be present, any more than it is with sensuous people among the living. It is clear also from the context that the man who asked for a cigar had had his perplexities about the other world when he got there, and he had some sense of humour in demanding a cigar in thinking that this could not be supplied to him, though other things could.

"Take the case as one in which suggestion is used to cure the subject of his illusions or hallucinations. An earth-bound spirit is haunted with the desire to smoke as a memory of his terrestrial life, and finding others apparently satisfied with the production of thought realities, he ventures to ask for what he thinks is impossible. But those who wish to exorcise his hallucination or sensuous appetite may have tried by suggestion to create the hallucination in him of a cigar with all the machinery that such a suggestion might arouse, and he might find in the effort to get satisfaction that he could not do it and the desire would atrophy or disappear. Readers will find that the whole situation is clearly like what I have indicated, and it is the same with the 'whisky sodas.' The processes are idealistic. The mind creates its own world and transmits the pictures to others and, as the sensory satisfaction does not come, the sensory desire must diminish and disappear."

#### THE HALLUCINATIONS OF THE UNDEVELOPED SPIRIT.

Professor Hyslop further remarks:—

"An incident of importance also is the fact that the communicator alluded to the cigar as something which only appeared to be such. The casual reader and the newspaper reporter think and speak of it as a real fact, but the record shows that the communicator was debating the reality of the affair in his own mind. There is evidence also that he had a keen sense of humour in the selection of his objects, a cigar and whisky-sodas, making them as paradoxical and amusing as he could, and then tells the matter with a touch of humour that is quite natural. Careful readers will note that there is evidence of debating the question with each other on the spiritual side of life with some realisation of the situation in certain persons there whose hallucinations have to be corrected. The expression, 'That's finished them,' tells a world of meaning. The individual had realised certain impossibilities and believed that he had found something that could not be done in this world of wonders, but he was disappointed and the thing was done, with the acknowledgement that it appeared to be a cigar, and the trial showed that the expected satisfaction did not come. This state of affairs is exactly what comes of suggestion in the living when curing a vicious habit. In a world where thought is more creative than it is with us, suggestion ought to work more effectively than with us, where it may even accomplish wonders."

#### THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
D. C. M., in Memory of his son, Lieut. I. M. C.			
(completing a donation of £1,000) ...	895	0	0
Mrs. T. Ritchie ...	10	0	0
Col. C. F. Dobbs ...	1	0	0

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### PHYSICAL MANIFESTATIONS.

#### THE TESTIMONY OF JUDGE EDMONDS.

We have on several occasions in the past referred to that distinguished pioneer of modern Spiritualism, Judge Edmonds, of the New York Supreme Court, and in view of the present interest in the physical side of psychic evidences, it may be useful to quote from a pamphlet issued by him to the American public in the year 1853, setting out some of his experiences.

His pamphlet was issued as an answer to attacks upon him, in his position as a judge, for pursuing practices which one of his critics did not hesitate to describe as allied with devil worship! In the course of his reply, the Judge remarks:—

Inasmuch as I accepted my present position under the implied understanding, at least, that I believed in the Christian religion and would administer our civil laws according to the principles of the Divine law as it has been revealed to us, on which all our institutions were based, so I am bound to certify to those who have intrusted me with the Divine attribute of administering justice among men, that my reverence for that revelation has not been shaken nor my obedience to that moral law impaired.

After this statement, which may be commended to some more recent critics of Spiritualism, the Judge proceeds in a wonderfully temperate spirit to repel some of the more specific accusations against him, remarking, with much discernment, that he is aware that it is not so much himself as the faith which he professes which is the object of attack. It is "the mighty theme and not the inconsiderable advocate" which offends.

He then proceeds to relate the circumstances in which he was led to investigate psychical phenomena, the sceptical attitude in which he approached the investigation; he refers especially to the fact that his incredulity, captiousness and obstinate refusal at first to admit the facts sorely tried the patience of those who had been convinced.

On the subject of physical phenomena he gives the following testimony:—

I have known a pine table with four legs lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlour, and then borne through the folding doors to the farther end of the front parlour and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which if not arrested must have broken my legs.

This is not a tithe—nay, not a hundredth part of what I have witnessed of the same character, but it is enough to show the general nature of what was before me.

In a series of letters to the "New York Tribune," in the year 1859, Judge Edmonds set out some of the expe-

riences with mediums of various kinds, the cumulative effect of which on any fair-minded reader must have been to establish his case many times over. Take, for example, the "speaking in tongues." He gives many instances, but we select the case of his own daughter, herself a remarkable medium, of whom he writes:—

My daughter, who knows only English and French, has spoken in French, Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several dialects of the Indian, and sometimes not understanding what she said, although it was understood by the auditor to whom it was addressed.

But we have taken for special consideration the Judge's testimony to the physical evidences, because to-day these are far rarer than was the case fifty or sixty years ago, and the reader will not fail to observe the consistency of what Judge Edmonds reports with such manifestations as take place to-day, and his attitude towards them as part of the general body of evidences upon which we may safely rest an *intellectual* acceptance of human survival and spirit intercourse.

### IF SCEPTICISM WERE TRUTH!

By F. W. DUNBURY.

It is sometimes useful, in the sphere of controversy, to accept, for the sake of argument, your opponent's position, and then consider what consequences will flow therefrom. Let us therefore assume, with the extreme wing of negative criticism, that spirit communication does not, and cannot, occur, and note a few of the difficulties which will then ensue.

In the first place we are confronted by the contrary opinion expressed by certain men of science, who have been not merely distinguished, but have stood head and shoulders above their colleagues in talent and distinction, and have cast a lustre on their age and generation. Certain of them discovered truths not previously suspected by the world, yet, on the assumption, above made, we must hold that they also strenuously asserted the existence of that which has in fact no existence. The argument which would represent them as innocent and simple-minded men who, though eminent in their own sphere, were easily deceived outside it, is clearly superficial. It is true that the physicist or the naturalist is not confronted by human fraud, but the very essence of scientific method lies in the precise adaptation of its means to the problems with which it has to deal. The elimination of fraud must be one of the chief concerns of the scientific investigator of psychic phenomena, and no one can realise this more fully than himself. The argument in question is, therefore, equivalent to an assertion that the most famous men of science of their age were either ignorant of, or neglected, the most elementary principles of scientific method.

We shall next have to consider, on the same assumption, the strange result arising from the foundation of the Society for Psychical Research in the year 1882. The evidential canons of that Society are of a rigorous character, and it is very cautious in making any official pronouncement as an organised body. Membership of the Society does not, it is true, involve the holding of any particular opinions, yet the fact remains that some of its most influential and distinguished members have definitely accepted the Spiritistic hypothesis. On the assumption made, therefore, it would follow that the result of the careful labours and investigation of this Society for over thirty years has been to cause certain of its leading members to assert the existence of that which has in fact no existence. When such a belief is stigmatised as "superstition" it is overlooked that the real superstitions of the past have only been enabled to exist by the absence of scientific investigation, but that the Spiritistic hypothesis has been adopted by such investigators as the result, and in consequence of the searching application of scientific method. In justice to the Society it should be remembered that its aim is not merely to provide material for the formation of individual opinion, but to weld any doctrine it may definitely enunciate into the general body of official science. To do this it must be in a position to meet and refute, by its evidence, every antagonistic explanation.

Finally, we have to notice, on the assumption made, the strange phenomenon presented by the numerous conversions to the Spiritistic hypothesis of former adherents of the "stuff and nonsense" school of thought. These have usually arisen as the result of careful personal investigation, and would seem to entail this singular conclusion that, while ignorance of the subject secures one in the citadel of truth, searching investigation merely causes one to assert the existence of that which has in fact no existence.

It will therefore be seen that acceptance of the views of negative criticism involves intellectual difficulties of a serious character, and tends, in certain respects, to result in a *reductio ad absurdum*.

Give every man thine ear, but few thy voice;  
Take each man's censure, but reserve thy judgment.  
—"Hamlet," Act 1., Scene 3.

## FROM THE LIGHTHOUSE WINDOW.

In view of the approaching visit to the United States of Sir Oliver Lodge, the Rev. Joseph MacMahon, one of the leading Catholic clergy of New York, has issued a warning that the Church had placed an absolute prohibition on any dabbling in Spiritualism.

Sir A. Conan Doyle has written to the "Daily Express" on the subject of the girl (mentioned in our columns last week) who "saw" a play rehearsed while she sat in her drawing-room. Sir Arthur dismisses it as a "very simple case of travelling clairvoyance."

Mr. Maskelyne and Mr. Elwin Neame, a professional photographer, have joined the committee appointed to conduct tests with Mr. William Hope in regard to the production of psychic photographs. A representative of the "Daily Express" has been appointed chairman of the committee.

With regard to the head of Christ painted by Mrs. Spencer and exhibited in the Walker Galleries, the "Daily Mail" reproduces it side by side with another picture of Christ by Miss Bertha Valerius, to which it bears a striking resemblance. A copy of the latter, Princess Karadja informs the "Daily Mail," had been sent by her some years ago to Lady Churchill. She writes, "Mrs. Spencer has probably seen it. If it made an impression on her the image may have remained engraved on her subconscious-mind." A copy of Miss Valerius's picture has long hung on the walls of LIGHT office.

Mr. Claude Stanley Leaf, a brother of Mr. Horace Leaf, recently in America broke the world's swimming record over a distance of seven miles in salt water. He beat the previous record by thirty minutes. This fine athlete is interested in Spiritualism, and some years ago sat with his brother for psychic development. This swimming triumph of his was predicted by an American clairvoyant, Mrs. Inez Wagner.

The Dean of Durham (Bishop Welldon), preaching recently at Westminster Abbey, said: "One striking feature of the present day was the facile acceptance of spiritual or Spiritualistic creeds other than Christian. It was not a wish of his to disparage those creeds. So far as they were Spiritualistic—not to say spiritual—they were opposed to materialism, and the enemy of all religion was not Spiritualism in any of its varied forms, but materialism."

Modern Spiritualism (continued Bishop Welldon) deserved a not unsympathetic regard. The votaries of Spiritualism, indeed, were for the most part not orthodox Christians; they were men and women who had been more or less estranged from orthodox Christianity, if not from all Christianity and all religion. They were drawing near; perhaps they were coming back to the faith through Spiritualism.

Answering questions at the close of an address in Nottingham, the Rev. A. J. Waldron was asked why, if there was communication with those who had departed, did they not receive from those who had been murdered the names of their assailants, in order that they might be brought to justice?

The lecturer said that more than one murderer had been brought to book through communication with the dead. A member of the audience desired to know the names and specific occasions, and the speaker said he would reply to any letter on the question.

A correspondent who has no faith in "mediums, séances, or table-turning," writes as follows to the "Daily Mail." He says, "I refused to believe in automatic writing until I was convinced, against my ordinary reasoning powers, by receiving written messages which, by their characteristics and inner knowledge, proved to me beyond a doubt that they were written by my son in the life beyond. My pen moves and writes automatically, in a most miraculous manner, remarkable descriptions of his experience in the spirit world. At first I was almost afraid of the pen and felt I must throw it away. I was so astounded at its action, but the wonderful, cheering, and kindly messages it wrote soon convinced me it was my dear son, and not some power of evil, who was influencing the pen."

In a recent sermon at St. Paul's Church, Sheffield, on the text, "Stewards of the mysteries of God," the Rev. Spencer Elliott said that one of the most solemn duties of the Christian ministry was to bring people into touch with the realities of the unseen world. Remarking on certain inexplicable intuitions which one received, and to premonitions of death or trouble, the preacher related an experience of his own on the day of his brother's death in France, and said that supernatural messages were an established fact. The Resurrection appearances narrated in the Gospels could not be set aside as improbable. Some of the most critical minds of to-day had been forced to admit the existence of

phenomena which made every New Testament miracle seem more than possible. At the same time, Mr. Elliott expressed himself as by no means favourable to the methods of modern Spiritualism.

A correspondent in the "Daily Express," who seems to consider Spiritualism should be able to solve all knotty points, asks as a test the solution of "The Mystery of Edwin Drood." He is evidently one of those simple folk who hold the belief that any of those who have passed over can be "called up."

Mr. Herbert Vivian, in an article in the "Daily News" (December 17th), describes the psychic paintings executed by Mr. Charles Horsfall. He writes, "Mr. Horsfall does not even choose his own colours when painting automatically. He allows his brush to sweep about the canvas without attempting to direct it in any way. The general impression of the work is that of nebulous moons peering out of clouds of chaos, which whirl about with terrific force and rapidity. Some pictures are in charcoal, others in pastel, and the most striking are in oils, with very tender tones and subtle hues. All have a mystical meaning, and the chief revelations concern divine love and the birth of worlds."

Mr. Horsfall himself says (as quoted by Mr. Herbert Vivian), "My guide is Thephtis, an Egyptian priest of Osiris, who died in the year 1660 B.C. He inspired only one of my spirit-pictures, which looks like an elaborate proposition in Euclid, but is really a map of the New Jerusalem. He handed me over to William Blake, the artist and poet. I soon suspected this through comparing my work with Blake's, and the spirits have since confirmed the idea. My guide tells me that the object of my work is to bring humanity into touch with cosmic forces."

In the list of biographies in the new "Daily Mail" Year Book Sir A. Conan Doyle is described as "much interested in Spiritualism." Sir Oliver Lodge is spoken of as "prominent in psychical research, with a profound faith in the ultimate unity of science and religion." Published a remarkable memoir in 1916 of his son Raymond.

Mrs. Annie Besant writes in the December number of "The Theosophist": "From all parts of the world cables and telegrams have come to me, conveying loving greetings and good wishes on my entry into my seventy-third year of mortal life. I cannot answer them all, and here express my grateful, loving thanks to the senders."

In the same issue of "The Theosophist" there is an interesting article entitled "The Coming of Idealism," by W. D. S. Brown. Idealism is defined as "the path of active response to the highest, whenever and wherever it is recognised." The writer concludes with the statement that, "the tide of idealism is rising, and will carry on its flood many who as yet are only dimly aware of its existence, still less of its source and goal. Who is there to guide and focus this spiritual influx, now beating at its prison doors?"

In answer to this query the writer mentions what has come to be a current belief in Theosophical circles. He says, "Many Theosophists are hoping to witness in the near future the physical presence of a World Teacher. If that hope be realised, surely idealism will find in Him its incomparable Initiator."

Those who wish to understand more of the complex character of mediumship should read carefully the very interesting article from Mr. Vout Peters in this issue. His remarks about a case (in which he was advised to drink stout) where information, in coming through the medium's brain, had become distorted by her own ideas, should be carefully noted. They recall the cautions given in the article by Sir Oliver Lodge, quoted in our last issue.

Mr. Griffith, the producer of the famous films, "The Birth of a Nation" and "Intolerance," is busy on the production of a new film entitled "The Greatest Question." It deals with Spiritualism in relation to the war.

Mr. R. de Holte sends us the following interesting extract from a letter, dated June 14th, 1911, from the late editor of LIGHT, Mr. E. W. Wallis: "Shortly after Mr. J. Page Hopps passed I woke one morning with a feeling that I had been with him during the night and that he was concerned about the review of a book. I could not clearly recollect, but it seemed to me that he regretted that he had not reviewed a work before he went. I could not remember sending him a book and supposed that it must have been one that he had received from the publishers himself. Mrs. Hopps could not tell me anything about it. Two or three weeks later she brought me over some MSS. that his son had taken away for examination and that he found were intended for me. Among them was an article all ready in an envelope, a review of Havelock Ellis's 'World of Dreams.' Then the anxiety that he had displayed about a 'review' was explained. He had written it, but I had not received it."

## A WONDERFUL SEANCE.

SIR A. CONAN DOYLE'S ACCOUNT.

Sir A. Conan Doyle, it will be remembered, in his recent address at Wimbledon, referred (as already reported by us) to a sitting he had had with Mr. Powell, the Welsh medium, at which he had spoken with his son who had passed over. We are now able to give from the "Two Worlds" Sir Arthur's story of this event in detail:—

Upon the occasion of my lecture at Portsmouth Mr. Powell returned with me to our rooms, and most kindly gave us a sitting. There were present my wife, sitting on my left, Mr. Frank Blake, President of the Southern Counties Spiritualist Union, upon my right; next to him Mr. and Mrs. MacFarlane, leaders of the Portsmouth branch; and on their right Mr. Harry Engholm, once well known upon the London press, and now one of the leading cinema producers in the world. This gentleman was intellectually convinced of the truth of Spiritualism, but had never before been to a seance.

Mr. Powell insisted upon being searched, and was then bound by me to a wooden armchair. Remembering the possibility of getting out of bonds of rope—especially such cable-like rope as is used by Mr. Maskelyne in his absurd bogus performances—I cut six lengths of stout twine, and tied the medium in six places to the arms and legs of the chair. So thoroughly was this done, that at the end of the sitting it was quite impossible to loosen him, and we were compelled to cut him free. A small megaphone belonging to the late Admiral Moore was placed beside him. This was circled with luminous paint so as to be visible in the dark. The lights were then turned out, and the room in total darkness, we sitting in a semi-circle round the medium, but none of us touching him, though we joined hands with each other, so as to intervene between him and the room.

Within a couple of minutes the breathing of the medium became loud and stertorous. A voice then addressed us, which issued from his own lips, but which was quite unlike his normal voice, and remained absolutely consistent throughout. It was deep, strong and virile, while that of Mr. Powell was essentially Welsh, gentle, musical and rather clipped. The voice greeted the company, and announced the presence of Black Hawk, the control. The deep voice spoke with an air of good-humoured raillery, addressing us by name. I was christened "Great Chief," and Mr. Engholm "Little Chief," with all good wishes to our respective wigwags. There was an interval of silence while the steady snoring of the medium sounded in the darkness. Then we saw the luminous band of the megaphone rise in the air, and it circled round our heads, sometimes slow, sometimes swift, as smoothly as if it were swung at the end of a string. Then it remained motionless, poised in the air above us. Presently it vanished, and returned with flowers taken from the mantelpiece inserted into its narrow end. These flowers, I may say, were at our backs and quite out of reach of the medium. They were carried round to our noses in the dark with an accuracy which showed that whoever held them could see very plainly where we were. We were then touched by various objects which proved to be taken from the mantelpiece and elsewhere, but lay within the circle when the light was eventually turned on.

Black Hawk had spoken from time to time, and the breathing of the medium continued steadily from the same position. The Indian control now said, "Leely is here. Leely wishes to speak with the lady of the Wigwag." A dear friend of ours named Lily died some years ago, and as she had shared our spiritual experiences we had always believed she might be the first to find her way back. We can trace no way by which her name or existence could have been known to the medium. An instant later a quick, excited voice said, "Jean, Jean, I am here." In the darkness I could hear incoherent words of love as the two friends gasped out little messages of affection. My wife assures me that the voice was that of the dead lady, but I could not hear enough to be able to corroborate. Then came silence again, with a brisk current of cold air which played upon our faces. Shortly afterwards we turned up the light, and found to our surprise that a great wooden pedestal, weighing, I should think, from forty to fifty pounds, had been brought from the corner and placed in the centre of our semi-circle. Some people may reasonably ask what is the use of heavy phenomena of that sort in the presence of the finer ones, but at least in its solid materialism it gave a sufficient answer to those who might be rash enough to suppose that our imaginations had produced the other results.

Next evening, we sat at the same hour, under the same conditions, save that the medium was weary, having delivered an exhausting address. Physical phenomena and movements of the luminous trumpet were as before, and the huge pedestal was once more lifted into the circle, and was placed upon my head. An examination had shown us that the heavy crown of this pedestal was balanced upon a single loose screw in a wide socket, so that any careless handling would have sent it down with terrific effect upon our skulls. In spite of the darkness it was held so steadily that there was no accident, but the strength which placed

it so gently on my head, and afterwards rubbed the side of it down my cheek, must have been enormous.

Then came what to me was the supreme moment of my spiritual experience. It is almost too sacred for full description, and yet I feel that God sends such gifts that we may share them with others. There came a voice in the darkness, a whispered voice, saying, "Jean, it is I." My wife felt a hand upon her head, and cried, "It is Kingsley." I heard the word "Father." I said, "Dear boy, is that you?" I had the sense of a face very near my own, and of breathing. Then the clear voice came again with an intensity and note very distinctive of my son, "Forgive me!" His life was so admirable that I could only think that he referred to our perfectly good-humoured difference about Spiritualism, concerning which, in the bustle of his medical and military life, he really had no chance of forming an opinion. I told him eagerly that I had no grievance of any kind. A large, strong hand then rested upon my head, it was gently bent forward, and I felt and heard a kiss just above my brow. "Tell me, dear, are you happy?" I cried. There was silence, and I feared he was gone. Then on a sighing note came the words, "Yes, I am so happy." Whilst this was going on I was dimly conscious that another conversation, to which reference is made below, was going on between Mr. Engholm and some voice at the other end of the semi-circle.

A moment afterwards another gentle voice, claiming to be that of my wife's mother, recently deceased, was heard in front of us. We could not have recognised the voice as we could the other. A few loving words were said, and then a small, warm hand patted both our cheeks, with a little gesture which was full of affection.

Such were my own experiences. In a letter which lies before me, Mr. Engholm says: "The seance was conducted under unusually strict test conditions, and I for one was very much awake indeed. All my senses were alert, and whilst Sir Arthur and his boy were carrying on a conversation of a very private and sacred nature, I was suddenly addressed by a very dear old friend, a well-known newspaper correspondent, in terms and on a subject that left no doubt in my mind as to who the unseen personality was. There were as a result two distinctively different voices speaking at the same time, each of which could be recognised by voice characteristic alone. My ears did not deceive me."

## "WONDERFUL BOY MEDIUM IN ICELAND."

Professor Haraldur Nielsson, of the University of Reykjavik, Iceland, asks us to make the following corrections in his article under the above heading which appeared in our issues for October 25th and November 1st and 8th:—

Page 344, 1st column, line 26, "some years later" should be "some months later"; 2nd column, line 9, "in a reddish spirit-light" should be "with a reddish spirit-light"; line 16, "We could not" should be "He could not" (i.e., the materialised form).

Page 350, column 1, line 55, "were carried about, some by luminous hands," should be "some with a luminous band" (fastened on them); line 79, "Animismus et Spiritismus" should be "Animismus und Spiritismus."

Page 358, 1st column, lines 4 and 5, "poet and novelist," omit "and novelist"; line 55, "I have still no professional medium" should be "We have still, etc."

Do not drudge like a galley-slave, nor do business in such a laborious manner as if you had a mind to be pitied or wondered at.—MARCUS AURELIUS.

MISS ANNA CHAPIN, the blind medium, to whose illness we referred some time ago, is now very much better, and desires to express her gratitude for the great kindness shown to her by several friends.

THE MAGIC OF SCIENCE.—"It may take a century, but I do not suppose our descendants will be using chemical energy. Instead of burning 1,000 tons of coal they will take the energy out of an ounce or two of matter."—SIR OLIVER LODGE.

"THE WHITE MAGIC BOOK," by Mrs. John Le Breton (C. Arthur Pearson, 2/6 net) is not precisely a contribution to the serious study of thaumaturgy, except perhaps as regards the explanatory essay with which it begins. The rest of the book is made up of questions and answers accompanied by a code of numbers and astrological signs whereby one is able to ask and get an answer to such a question as "Shall I be happy in my love affairs?" A book for a winter evening's entertainment is as good a description as we can find for it, not being able to take the matter very seriously.

MR. THOMAS BLYTON, secretary of the International Home Circle Federation, asks our help in removing a misunderstanding. At the inauguration of the Federation some Spiritualists declined to co-operate because they objected to "indiscriminate home circles." Mr. Blyton is requested to state that all the members of the Council are opposed to indiscriminate home or other circles. The prospectus and rules, which include a brochure on the Conduct of Home Circles, make this quite clear. The Council believe strongly that the home is the best place for the investigation of Spiritualism, and in their propaganda work emphasise this as the chief purpose of the Federation.

## "MANY BOOKS."

Mr. Dudley Wright, in his preface to "The Eleusinian Mysteries and Rites" (Theosophical Publishing House, 5/-), points out that the original foundation of the Mysteries has never been established but that there is historical evidence dating these rites of Ancient Greece, and later of Rome, back to the seventh century before the Christian era; also (a point noted by Dr. J. Fort Newton in his foreword to the book) that they bear a very striking resemblance to the rituals of both Operative and Speculative Freemasonry. The author deserves credit for being the first to attempt to give a detailed exposition of the ceremonial and its meaning in the English language. He begins by narrating the legend which formed the basis of the mysteries, and then goes on to describe in succession the ritual, the programme of the Greater Mysteries and the initiatory rites, closing with an endeavour to elucidate from various sources their mystical significance. Some of this deep significance is, indeed, suggested earlier in the book, where we are told that the Greater Mysteries "intimated by gorgeous mystic visions the felicity of the soul, both here and hereafter, when purified from the defilements of a material nature and consequently elevated to the realities of intellectual vision." We are reminded that "in more than one instance Christian ritual bears a very close resemblance to the solemn rites of these Latin and Greek Mysteries." A bibliography is appended.

"Woman is not undeveloped man but diverse," says Tennyson, and Dr. A. T. Schofield, in his very thoughtful study of "The Mind of a Woman" (Methuen, 5/- net) reaches the same conclusion, but he does not regard the diversity as so great as Mr. Benjamin Kidd imagines. "The altruistic, social emotion of the future ideal is," he says, "by no means, as Mr. Kidd would have us believe, the exclusive property of women. . . . The ideals of good men and women are not so far asunder." But though he cannot believe, with Mr. Kidd, in "a golden future where woman will be everywhere supreme," he has his own vision, and it is akin to the poet's. "If men have . . . more grasp of the abstract, more power of synthesis, more intellectual vigour to reach the highest goal, the stronger emotions, the future outlook, the supreme power of sacrifice of the woman is everywhere needed. There can be no doubt, therefore, that man, in co-operating (late in the day, it is true) with woman, in removing the age-long shackles from her mind, is setting free an immense power for good; a power, indeed, absolutely essential for the true progress of humanity and the attainment of the highest goal."

People who have sufficient time and effort to spare from other tasks to read some two hundred pages of advice as to how to economise time and effort; who are free to devote so many minutes or hours a day—we are not sure which—to self-analysis, checking off on a card file (B for brusqueness, C for courtesy, &c.) the indulgence or suppression of their various natural impulses—to such happy leisured folk as these we can recommend the study of "Everyday Efficiency: A Practical Guide to Efficient Living," by Forbes Lindsay. It is full of excellent counsel, provided one doesn't try to carry it all out at once. Mental efficiency (all the qualities that make for a strong character); physical efficiency (food, exercise, and various phases of hygiene); functional efficiency (especially how to economise time and effort)—all taught in fourteen lessons (New Thought Library, Rider and Son, 4/6 net).

From Mr. Arthur H. Stockwell come three small books of verse—"The Soul of Great Britain," by L. A. Beaumont; "The Ravellings," by Beatrice Gordon; and "Man, the Earth and God; and Verses for the Times," by Percy Russell. None of them rises to the level of real poetry—Miss Gordon's verse comes, in our view, the nearest to that description—but all embody true thoughts, high aspirations, and something of the beauty and the tragedy of life, even if lacking in perfect poetic expression. H. Christian Mellor's drama, "Aboudahur," which accompanies the above, shows greater power of rhythmic diction, but is very amateurish in conception. No reader's pulse is likely to be stirred by the rhapsodising or the ultimate fate of such an invertebrate monarch as the hero of this tragedy. The two first-mentioned books are priced at 1/6 net each, Mr. Russell's at 1/- net, and the drama at 2/- net.

D. R.

## "LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous issues we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Mrs. McSwiney	...	...	1 0 0
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The doctrine of the eye is for the crowd; the doctrine of the heart for the elect. The first repeat in pride, "Behold, I know"; the last, they who in humbleness have garnered, low confess, "Thus have I heard."—The Voice of the Silence.

## AMERICAN SPIRITUALISTS' CONVENTION.

## THE PROTECTION OF MEDIUMS.

At the notable gathering at the American Spiritualists' Convention, held in Pittsburg, in October last, much consideration was devoted to the promotion of legislation for the protection of mediums.

Mr. Mark A. Barwise quoted cases of mediums who were fully accredited by either a State or National Spiritualistic Association being prosecuted under vagrancy laws or fraud Acts. Those laws in most cases antedated the advent of modern Spiritualism. He urged legislation in States which would recognise Spiritualism as a religion, a religion followed by and believed in by hundreds of thousands in the United States alone. If it were so recognised then Spiritualists would have the same civic recognition in courts as the Protestant or Catholic, which was not the case now.

A medium, he said, holding a certificate of endorsement from the National Spiritualists' Association or a State association should not be in a position to be arrested for fraudulently pursuing his or her calling when such was not the case, any more than any other preacher or priest. He dwelt upon unjust legal clauses by means of which duly accredited mediums may be arrested, accused of pretending to find lost articles, or of communicating with departed spirits. All other religious sects were recognised—why not Spiritualism? He urged them against being too ambitious in securing the passage of legislation which would be construed as special privileges. Spiritualists, he said, did not want that, they did not need it, but they did insist upon equal rights with other religions or sects.

Mr. Alonzo M. Griffin agreed with the former speaker that constructive legislation could not be hoped for in the immediate future, but protective legislation must be secured. No laws affecting mediums should exist which would not apply equally to preachers or priests. "Let them insert the word fraudulent in the Acts. We are as anxious to rid our Association of fraud, in fact more so, than are outsiders." It was manifestly unjust to assert that a medium was any more guilty of fraud in claiming to have communication with spirits than the priest who claimed to be able to pray a departed spirit from one abode to the other for money. In either case fraud should be proved—not asserted. On the other hand, anyone using mediumship for fraudulent purposes should be exposed and punished. Spiritualists were united on that point. "We are in the fight," he said, "for equal recognition in the practice of our religion and the enjoyment thereof as are other cults and sects."

## STORIES OF THE BEYOND.

In "When the Hurly-Burly's Done," by Allen Clarke (J. N. Dent, 7/6) we have a series of stories, some of them of a psychical character, from the pen of a journalist whose name is almost a household word in the Midlands and Northern counties. For Mr. Clarke is not only the editor of the "Northern Weekly," he is Lancashire's best-known novelist, and his pen names, "Teddy Ashton" and "Ben Adhem," are familiar to many thousands of provincial readers. He is in short a popular writer with the gift (not common) of appealing to the popular heart.

"When the Hurly-Burly's Done," as a title sounds rather rough-hewn and homely, but it is good Shakespeare, as the motto on the title-page from "Macbeth" reminds us.

The first story takes us into the next world at the very outset. The scene opens in a spiritual hospital or sanatorium in which George Rossall, a soldier killed in the trenches, awakens after death to find himself. He is naturally bewildered, but quite convinced that he is not "dead." His adventures and colloquies with the nurse and the German soldier whom he killed and by whom he was killed in turn, are interesting and instructive reading. To many of Allen Clarke's readers they will come as something in the nature of a revelation, but we do not think they will be affronted by the homely natural conditions which he depicts as part of "other world order." These things only offend the aestheticism of those whose tastes and avocations have tended to divorce them from realities that are not alone harsh, but also kindly and human. The other stories include an account of a visit to the "astral plane," the wreck of a world, an astronomical romance and a communication from "William Steadfast, Journalist, one of the passengers who went down with the 'Titanic,' given through the hand of 'Ben Adhem.'" This last-mentioned story purports to be an account of the sinking of the "Titanic," and "William Steadfast" is evidently but a thin disguise for William Stead. Of the authenticity of the communication we have no means of judging. But, in any case, it will serve a purpose in making these extra-mundane communications more familiar and acceptable to the conservative British mind. Mr. Clarke, in his preface, gives us a hint. He says, "Most of the psychic phenomena utilised in these tales are based on faithful records of real happenings, principally in the author's own household." We may allow then for a certain amount of literary embellishment, and admit, with the author, that

"all fiction, if not literal fact in its details and incidents, is true in the large essentials and principles of human nature, history, or biography."

We think of Mr. Allen Clarke as a man with a mission—a writer who will help to bring home to an incredulous world the truth that the dead live in a world as natural as this, that spirit communication is, as he himself puts it, no "mocking shadow," but "verity sublime."

## PERSON AND PERSONALITY.

By R. DE HOLTE.

We know as a matter of daily experience what is meant by a person. The word denotes a man, woman or child, one possessed of the ordinary form and endowments of a human being. If we are asked, "Who is that person?" the question presents no difficulty to us, nor does the use of the adjective "personal," as when a reference is made to the personal appearance or personal aims or personal charm of someone. But when we hear it said, "What a remarkable personality Mr. Blank has," we become conscious that we have entered the somewhat illusive region of abstractions, and that we are called upon to make that obstinate effort to think clearly which metaphysics demand. Charles Dickens was a person, his pen was his personal property, "Pickwick Papers" was his personal production, his sympathy was a personal quality or characteristic, but there was a something which altogether differentiated Charles Dickens from Charles Lever or Charles Wesley, and that was his particular personality. The same remark would be applicable to everyone else.

The word "personality" as an abstract term indicates a mental conception or idea which is more or less elusive, and which it is impossible accurately to define, or even clearly to describe. But by the help of illustration and analogy we may arrive at a fairly clear idea as to what the term usually implies. In its general use the word seems to denote the relative variation, within each individual, of those essential faculties, qualities, powers, etc., which specially characterise the human race. Thus, for example, if we take the three faculties of intellect, feeling, and will, and take the number nine as a type of a perfectly balanced personality, we should allow three for the intellect, three for feeling, and three for will. But if we met with men in whom the actual relation of intellect, feeling, and will would be better expressed by four, one, four, or two, five, two, or six, one, two, &c., we should at once see how the personality of each one differed from that of the others. The person with a very vigorous intellect but without natural affection, or with a very weak will, must have a decidedly different personality from one in whose life the virtue of love is predominant. In fact, when we think of the variety of emotions which may be arranged under the heading of feeling (to say nothing of the varying ranges of intellect and will power) in different individuals, and even at times in the same individual, it at once becomes apparent what an endless variety of personalities there may be.

If instead of numbers we used three colours to represent the three faculties, say blue, red, and yellow, and blended them in different proportions, the result would be as striking to the eye as the numbers are to the mind, and by such methods we see that what we commonly call "personality" is the result of the variation in the proportion or exercise of our ordinary human faculties.

We often hear the word "personality" used when it would be more correct to say "person." The former as an abstract term is very useful as an aid to thought, but it is very doubtful whether abstracts have any real objective existence. A person can say, "I am I," but it is doubtful whether a personality (except when the word is used to denote a person) could do so. It has been said that self-consciousness is the characteristic of personality; it would seem to be more correct to say it is the characteristic of a person.

If the blending of human faculties in varied proportions in the individual produces such varied personalities, what is to be expected when the personality of one individual touches that of another, or, what is more, clashes with that of another? How often a personality not strong in will power, but quiet, gentle, confiding, has been overawed, perhaps crushed, by that of a strong-willed tyrant, and the gentle nature of the one is unable to find expression and to realise itself under the powerful influence of the other. Then again, there are instances when the process is reversed; someone with a feeble will, and so morally weak, comes under the influence of a person with a personality strong and good and is helped and encouraged and "kept straight," until perhaps the weak places in his own personality are strengthened and he is able to stand alone.

When we seriously ponder this subject we are deeply impressed with the way in which one personality will influence or dominate another for weal or woe. But complicated as the subject is when confined to our present state, it becomes infinitely more so when we extend our consideration of it to the state beyond. The faculties which in

their varied blendings produce such varied personalities, are the very ones which survive the dissolution of the body, and in surviving enter a state where considerable development is possible in a good direction or the opposite. Death does not necessarily release us from the influence, agreeable or disagreeable, of the personalities of those known, and even unknown, to us in the earth life, and so the study of psychic problems becomes increasingly abstruse as we proceed, and psychic investigations should not be lightly entered upon by those least qualified to undertake them. Rash ventures by those who least understand their own personality and certainly cannot comprehend those of others, are liable to end in disaster, and to bring discredit on a cause worthy of the highest respect and the most reverent treatment.

## OF HIGH AND LOW DEGREE.

By THE REV. F. FIELDING-OULD, M.A.

"For one star differeth from another in glory." I Cor., xv., 41.

The idea, not yet quite extinct, that at death the righteous are ushered into the central Heaven where, like Gabriel, they "stand in the Presence of God," arises from a quite inadequate conception of what perfection implies. It is as though a child newly emancipated from the nursery should expect a seat on the Privy Council. Probably all our virtues in this world are quite rudimentary, and the noblest character but embryonic. We have the words, and prate of love, of purity, and enlightenment (there is one man who is even called "his Holiness"), but in higher worlds these words cover qualities far beyond even our imagination. The love which envelops the Seraph in an aura of flame has been developed far beyond anything for which this life gives scope or opportunity, and a St. Francis, for all the splendour of his pre-eminence, is right in calling himself "Thy little sheep." "If a man thinketh himself to be something when he is nothing, he deceiveth himself," says St. Paul. "But you have described a perfect character" (loving and earnest, self-denying and receptive of truth—calm, reliant, truthful, forgetful of earthly aims) says Stainton Moses to one of his guides. "Ah, no!" he replies; "you have now no conception of what the perfect spirit is, you cannot even picture it." Take such a case as that of St. Paul himself, reformed, learned, devoted to the work of God even to the loss of all things, the instrument of the conversion of uncounted souls in his own day and for many centuries afterwards, and to crown all a martyr. Yet even such an one has to make the age-long pilgrimage through successive states and spheres onwards and upwards towards perfection. What are the qualities and attributes of the perfect spirit who has been at last admitted into the supernal realms of Divine contemplation? By no straining of the mind can we even dimly perceive the shadow of them.

One only example have we for study and analysis, and He was, as the Theologians say, "self-emptying" of His glory and conditioned to the earth state to which He was a visitor. He exhibits nothing which is beyond our attainment, no ideal which should crush man's spirit by the hopeless sublimity of its unattainable quality, but he warns arrogant and self-satisfied man that when he has done all he is still but an unprofitable servant. John the Baptist, He tells us, was the greatest of those born of women "yet he that is but little in the kingdom of heaven is greater than he" (Matt. xi. 11, R.V.). It is astonishing to read in commentaries how little that plain statement has been understood. Man even at his highest, is in this world a tiny, humble creature. "What is man that Thou so regardest him?" Boasting, pride, complacency, self-satisfaction, if they were not so pitiful, would make the heavens rock with laughter, and, as it is, there is a humorous twinkle in the stars. One thing we have, the power of endless growth and unfoldment; if we can add to it the patience of God Himself we may some day be worthy of respect.

The rarest of all gifts is a truly tolerant, rational spirit. In all our gettings let us strive to get this, for it alone is true wisdom. But we must not imagine that all the dogmatism is on one side, and that the theological—"Evolution and Religious Thought," by JOSEPH LE CONTE.

A FIRST EXPERIENCE IN INHIBITING PAIN.—"I went in the Autumn (of 1908) to Hooke Court. Whilst there my butler, George Andrews, who had been unwell for some months, went up to London to undergo an operation near the top of his spine. My footman, who had been to see him, told me that his agony was so great that he could not remain in the room with him. I went off at once to see him, and found him lying in a ward adjoining the theatre. Whilst I was talking with Andrews about a visit he had received the day before from the Duchess of Albany, he suddenly said: 'O my lord, the agony is returning! it is more than I can bear.' The intention came to me to say that he was not about to have the return of his pain. I began talking to him of his school-days etc. He remained free from pain, and had no return of it. This was my first direct experience of the power I have since been so constantly permitted to exercise."—"Memoirs of Edward, eighth Earl of Sandwich." Edited by Mrs. Stewart Erskine.

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. E. A. Cannock.  
The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. E. W. Beard; 6.30, Mr. Ernest Hunt. Wednesday, 31st, Mid-night Service.  
Lewisham.—The Priory, High-street.—6.30, Mr. W. J. Vanstone.  
Walthamstow.—342, Hoe-street.—7, Mr. George Prior, address and clairvoyance.  
Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. Neville.  
Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. H. Leaf.  
Peckham.—Lausanne-road.—7, Mrs. Jennie Walker. January 4th, Mr. R. Boddington.  
Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mr. R. G. Jones, address and clairvoyance; 3, Lyceum. 31st, Mrs. Harvey.  
Brighton.—Athenaum Hall.—11.15 and 7, Mr. A. Punter, of Luton, address and descriptions; 3, Lyceum. Wednesday, 8, public meeting.  
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mr. Whiter; 6.30, service. New Year's Eve, social and Watchnight Service. January 1st, 8.15, Mrs. Orlowski, psychometry.  
Holloway.—Grove-dale Hall (near Highgate Tube Station).—11, Mr. T. Davis; 7, address by Mr. Campaigne; clairvoyance by Mrs. Budd. 31st, 7.30 till 12 p.m., Special Grand Social.  
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. J. J. Goodwin; 7, Mrs. Mary Gordon, address and clairvoyance. Monday, 7.15, and Tuesday, 3, Mrs. Gordon. Thursday, 7.15, enquirers' questions and clairvoyance. Lyceum every Sunday at 3 p.m. Forward Movement see special advertisement.

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	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W.	11-30	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 98, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earls Hall, Earls Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amhurst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembroke Place, Baywater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
*Plaistow, Spiritualists' Hall, Bromar Road		6-30
*Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Castle Assembly Rooms		7-0
*Stratford, Idmiston Road, Forest Lane		7-0
*Tottenham, "The Chestnuts," 634, High Road		7-0
*Upper Holloway, Grove-dale Hall, Grove-dale Road	11-15	7-0
*Wimbledon, 4 and 5, Broadway	11-0	6-30
*Lyceum (Spiritualists' Sunday School)	at 3 p.m.	

## THE CONDUCT OF CIRCLES.

By 'M.A. (OXON.)'

## ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful sance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and most preparation.

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